

**A TREATISE  
OF THE BEST KINDE  
OF CONFESSORS,**

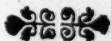
By which Preists in England may  
see how they may be, and lay  
Catholiks see how they may  
chuse the best kinde  
of Confessors.

*Composed by the most Reuerend Fa-  
ther in God, RICHARD Bishop  
of Chalcedon, Pastor of the  
Catholike in England.*

**1. Thimothe 5. v. 17.**

*The Preists that rule wel let them be  
esteemed worthie of duple honor.*

**Can. Qui vult de Pœnitent. D. 6.**  
*who wil confess, let him confess,  
To the best Preist he can.*



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BIBLIOTHECA  
COLL. SS. TRIN.  
IUXTA DUBLIN.





A TREATISE  
OF  
THE BEST KINDE  
OF CONFESSORS.

Presented to the vertuous Se-  
minarist, and Regular Priests,  
and Catholiks in  
England.

**R**EVEREND PRIESTS, *both*  
*Seminarists, and Regula-*  
*res, and beloued Lay Catholiks*  
*in England, my intention in com-*  
*posing this sine all Treatise of the*  
*best kinde of Confessors, is not to*  
*disparage any kinde of Confessor*  
*allowed and approued by the Ca-*  
*tholike Church, and much lesse to*  
*abridge anie of their Faculties,*  
*or libertie to heare the Confes-*

A ij.

sions , and absolue whomsoever  
come to them : but leauing all  
Priests with all faculties and li-  
bertie of confessing , which they  
haue, onely to shew such Priests, as  
desire, by being Confessors, to pro-  
cure the greater glorie of God,  
the greater good and merit to  
their owne souls , and the greater  
spirituall profit to the souls of their  
Penitents , what kinde of Confes-  
sors they ought to be, for to procure  
this. And in like manner, my in-  
tention is not , to abridge in anie  
sorte the libertie which Lay Ca-  
tholiks haue to confess to what  
kinde of approued Priest they will  
or to put them to more charges  
of maintayning Priests , or to  
bring them to more danger of the  
lawes by vsing such as I propose  
to them : but leauing them with  
all the libertie to confess, to what  
kinde of approued Priest they will,

and to contribute no more to maintenance of more Priests, then they doe, onely to propose vnto them, what kinde of Priests are best for them, for the greater glorie of God, and greater spirituall good of their souls, leauing it ( as I sayd ) free to their choyse, whether they will vse them, or no, or contribute particularly to their maintenance, or no. By which meanes, they may haue both such Confessors as they haue, and also better kinde of Confessors then they haue had almost these hundred yeares. For it hath euer seemed to me a lamentable case of English Catholicks, that whereas Catholicks in Catholick cuntryes, and also in Zeland, and Holland, haue two kindes of approued Confessors, to wit, such as haue pastorall Charge of the souls of their Penitents, and such also, as haue not that pastorall

Catho-  
licks in  
Englād  
allmoſt  
theſe  
hū dred  
yeares  
haue  
wanted  
Prieſts  
with  
charge  
of ſouls

charge, but onely lawfull power to  
abſolue them, Catholickes in En-  
gland ( almoſt theſe hundred  
yeares ) haue had but one kinde,  
to witt, Confessors without pastorall  
charge of ſouls, and haue wanted  
ſuch Confessors, as should haue  
had ſuch charge of their ſouls,  
which ( as I shall shew clearly )  
were the far better kinde of Confes-  
sors, and more needfull to Catho-  
licks, especialy of the peorer ſorie,  
who are not able to maintaine  
peculiar Prieſts, and yet for whose  
good, Confessors were equally ins-  
tituted by God. And howſoeuer  
some will deny, that Confessors  
with pastorall charge of ſouls, are  
better for the good of Penitents,  
then Confessors, who haue no ſuch  
charge none can deny but that it  
is better for the good of Penitents,  
that there be Confessors with  
charge of ſouls, then that there


be none ; and that there be more  
kindes of Confessors , which they  
may chuse , then that there be but  
one kinde , especially when they  
may haue them both without any  
restraint of their libertie , to vse  
whether they will , and with no  
more danger or charges to them.  
And particularly , this will be  
better for the poerer sorte of Ca-  
tholicks , who shall hereby haue  
such Confessors , as shall be bound  
to administer Sacraments vnto  
them , in what danger of sickness,  
or war sener , which sacraments  
sometimes they haue wanted , for  
want of such Confessors. For my  
part , I am fully of opinion of the  
Catechisme ad Parochos , cap. De  
Pœnitentiæ Sacramento , sect.  
32. composed by order of the Coun-  
cell of Trent , and sett forth by au-  
thoritie of the Sea Apostolick , that  
what holines , pietie and reli-

gion, remaineth in the Church,  
is in great part to be attribu-  
ted to Confession, and there-  
for I make this Treatise of the best  
kinde of Confessors, and intend  
( God willing ) to make the like  
Treatise of the best Penitent. Per-  
haps there neuer was in the  
Church, more frequenting of Con-  
fession, then of late hath been, but  
whether, it be for the fault of  
Confessors, or of Penitents, or of  
both, there doth not appeare such  
amendement of life, as iustly may  
be expected of the greater frequen-  
tation of this sacrament, and  
which ( without doubt ) it would  
effect, if it were frequented in  
such serie, as it should be.



## FIRST CHAPTER.

*The true state of the question,  
Concerning the best kinde of  
Confessors, plainly sets  
down.*

 HERE be two kindes  
of lawfull Confes-  
sors, the one hath  
pastorall charge of  
the souls of his Penitents, the  
other, hath no such charge.  
Now the question is, whe-  
ther of these two kindes of  
Confessors, is, (of it self) the  
better, that is, more for the  
glorie of God, more for the  
spirituall good, and merit of  
the Confessor himself, and also  
for the greater spirituall profit  
of the Penitents souls I say (of  
it self) because I consider these

a S. Bo-  
nauen-  
turae de  
pauper.  
Christi  
p. 422..  
S. Tho-  
mas 2. 2.  
q. 188.  
art. 4.  
Bellar.  
l. 2. de  
Mona-  
chis. c.  
45.  
Rodri-  
gues to.  
l. q. 35.  
art. 5.



different functions, onely in  
 themselfes, abstracting from  
 the different persons, in which  
 they are, and also from their di-  
 ferent qualities, of learning,  
 vertuediscretion, and such like,  
 or (if you will) supposing these  
 two different kindes of Con-  
 fessors, to be equall, or not  
 much vnequall, for learning,  
 vertue, discretion, and such,  
 like qualities, fitt to be in the  
 persons of lawfull Confessors.

In what  
 all good  
 Confes-  
 sors a-  
 gree.

And these two different Con-  
 fessors agree in that, that both  
 are approued of the Church,  
 both haue lawfull power or au-  
 thoritie to absolue their Peni-  
 tents, and the absolution of  
 both is valid and vndoubted,  
 and also both ought to receiue  
 their functions, and execute  
 them for the loue of God, and  
 good of their Penitents; but



they differ in manie other and weightie points, as shall hereafter appeare, for which the one kinde is iustly to be preferred before the other.

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## SECOND CHAPTER.

*That the comparing of the sayd two different kindes of Confessors, ought not to be offensive to anye good Priest, or Catholick, but rather gratefull.*

**T**Hat the comparing of the two said kindes of Confessors, ought not to be offensive to anye good Priest or Catholik, is euident. First, because (as I sayd) I compare onely the sayd different functions in themselves, not touching any persons or state of Preists. Secondly, because I I. it much importeth both for

Priests and Catholiks, to know what kinde of Confessors are the best, that both, they may become the best kinde of Confessors, and theise, vse the best. Thirdly, because Diuines <sup>a</sup> vsually compare the states of Curats, and regulars, without offence of anye: of which comparison, thus writeth Suarez: tom. 3. derelig. lib. 1. c. 18. *It is blameless, if it be wisely and modestly handled, and it be considered, that the comparison is made, not between their persons or deserts, but between their states and conditions, or, as S. Thomas speaketh, the comparison is made for the kinde of the worke, not for the charitie of the worker, as Christ Luke 10. preferreth the contemplative life, before the active. And yet this comparison of Curats and Regulars, is not made for*

III.  
<sup>a</sup> S.  
 Thom.  
 2. 2. q.  
 187. art.  
 8.

Com-  
 parison  
 o' Con-  
 fessors,  
 best, of-  
 fence  
 then the  
 compa-  
 rison of  
 Curats  
 and  
 Regu-  
 lars.

the greater good of a third, as we compare the sayd different Confessors for the greater good of the Penitents, but meerly to shew, which of their states is in it self, better and perfecter. If therefor this comparison of different kindes of Confessors, be handled discreetly and modestly (as it shall be of me) it will be more blameles, then that of Curats and Regulars. Fourthly, because all sorts of Priests in Countreyes that are not Catholik (as England is not) or in Countreyes, Where there is great scarcitie of Priests, as in the Indyes, are capable of both these functions of Confessors; and some Regulars are, euen in Catholik Countreyes, and where there is no scarcitie of Priests, Confessors with charge of

IV.

<sup>a</sup> S.  
Thom.  
2.2 q.  
184. arr.

7.

souls , as others are without  
such charge. And if Regular  
Priests in England, will vnder-  
take the burden , they may  
haue pastorall charge of their  
Penitents souls , as well as  
others, Fiftly, because no man  
carefull of his health , would  
be offended to haue shewed  
vnto him , what kinde of Sur-  
geon or Physitian , to witt , a  
Gallenist , or Paracelsian , is  
better for him, and why should  
any Penitent carefull of the  
good of his soule , take it ill ,  
that the like should be shewed  
to him of his spirituall Phys-  
tian , who is his Confessor? If  
therefor any take it ill , that it  
be shewed , what kinde of  
Confessor is the best for the  
glorie of God , and good of  
souls , he sheweth therereby,  
that he is not desirous of the

greater glory of God, and greater spirituall profit of souls, of which I hope no good Priest, or Catholik in England, is guiltie. Lastly because I, being Pastor of the Catholiks in England, as P. Vrbán VIII. in his Breue to me An. 1626. in expres termes calleth me, ought to shew them al the best means I can, for the good of their soules, and in doing so, none can be iustly offended, for I doe but may dutie, and what I am bound to doe. And also (though vnworthie) I am one of those of whome our Sauour said: who heareth you, heareth me, who despiseth you, despiseth me.

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### THIRD CHAPTER.

*That it much importeth , both  
Priests , and Lay Catholiks , to  
know , which is the best  
kinde of Confessors.*

i. **T**HAT it greatly importeth Priests, for to know, which is the best kinde of Confessors , is euident. First, because thereby they may know, what kinde of Confessors are most pleasing to God, doe merit more to themselues, and do also more good to their Penitents. Secondly , because Priests are dispēlers of the mysteries of God , and it importeth them to know , who are the best dispensers of such great matters. Thirdly , because Confessors are spirituall

Physicians of their Penitents,  
and it much importeth Physicians,  
both for themselves,  
and for their Patients, to be the  
most able to cure their Pa-  
tients,

2. That it also greatly im-  
porteth Penitents, to know  
who are the best kinde of Con-  
fessors, is likewise euident.  
First, because (as is sayd) Con-  
fessors are their spirituall Physi-  
tians, who must cure their spi-  
rituall diseases. Secondly, be-  
cause the Church counseleth  
her children to chuse the best  
kinde of Confessor they can,  
De Penitent. D. I. c. 88. and d.  
6. c. 1. where Nauarre in C.  
*Placuit*, sayth: *The meaning of  
the Canon is, to counsel, that by  
what way soeuer a Penitent can  
iustly, he should seek the best  
Priests. See him there §. Quod*



*autem.* Thirdly, because (as is a forefayd) the Church professeth, that one of the best meanes she hath to keep men from vice, and to driue them to vertue, is Confession and surely the best meanes to the best Confession, is the best kinde of Confessor, as the best meanes to be cured is to gett the best Physitian.

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#### FORTH CHAPTER.

*That a Confessor, who hath Pastorall charge of the souls of Penitents, is better, then one, who hath no such charge, proued by their different Institutors.*

**T**He first proof, that à Confessor, who hath pastorall charge of souls, is, *ceteris paribus*, better, then one who hath no such charge, I will



take from their different Institutors. For Christ himselfe immediately instituted Confessors with pastorall charge of souls, as is euident out of S. Iohn chapt. 20. v. 23. where he sayth to his Apostles, and in them to their successors. *Take the Holy Ghost, whose sinns you shall remitt they are remitted; and whose you shall retaine, they are retained.* Now the Apostles were, and their successors are, Confessors with pastorall charge of souls. But that Christ immediately instituted Confessors without charge of souls, we neither finde in scripture, nor in Tradition: but theise were instituted by the Church, as S. Thomas teacheth in these words 22. q. 188. art. 4. *It was requisit, that beside the ordinary Prelats, others*

*should be assumed to such offices.*

Where he doth not say, that Confessors without charge of souls were necessary, but only requisite, nor that they were immediatly instituted by Christ, as ordinary Prelats are, but assumed, to wit, by the Church. Secondly, because Christ instituted no other Confessors but the Apostles and the 72. Disciples: but both theise, doubtles had charge of soules. And surely, that kinde of Cōfessor is (of himself, and *ceteris paribus*) better, who is immediatly instituted by God, and with whome God will more concurre, then that kinde of Confessor, who is not so instituted. For it cannot be doubted, but that he will more concurre with such kinde of Confessors, as himself imme-

diatly instituted, thẽ with such,  
as are instituted by others.

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## FIFTH CHAPTER.

*That a Confessor with charge of  
soules, is better, then one with-  
out such charge, proued by the  
different ends of their Insti-  
tution.*

**T**Hat a Confessor with  
charge of soules, is ( of  
himself and *ceteris paribus* )  
better, then one without such  
charge, I proue by the diffe-  
rent ends for which they were  
instituted. For Confessors with  
charge of souls, were instituted  
for themselues, as necessary of-  
ficiers for the remission of  
mens sinns, as is euident by  
Christs words cited in the for-  
mer chapter. For Christ hauing

instituted the Sacrament of Pennance, he must needs institute purposely officers for the administering thereof, as were the Apostles and their Successors. But Confessors without charge of souls, were not instituted purposely and for themselves; but by accident, and for some other cause, to witt, as S. Thomas a sayeth, in the place cited in the former chapter, *for the multitude of the faithfull, and for the difficulty of finding sufficient persons for all people.* And the same say Albertus Magnus, and S. Bonaventure, cited by Dionysius Carthusianus in 4. d. 17. q. 6. and it is euident. But doubtles, those Confessors, are (of themselves, and *ceteris paribus*) better, that is, more for the glorie of god, and good of souls, who are in-

22. 2. q.

188. art.

4.

23

stituted immediatly by God himself, and purposely for themselves, as proper ministers of the Sacrament of penance, then those, who are instituted of the Church, nor yett nether purposely for themselves, but for other occasions, and if which occasions had not been, would neuer haue been instituted, as none such were instituted til about some foure hundred years agoe.

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## SIXT CHAPTER.

*That a Confessor with charge of souls, is better, then one without it, proued by Gods binding to Confess to the one, and not to the others.*

I. **T**He third proof, that a Confessor with charge

of the soule of his Penitents, is better, that is, more for the glorie of God, and good of souls, then a Confessor without such charge, I will take from that God bindeth to confess to the one, and not to the other. For that God hath commanded to confess our sinns to some kinde of Confessors, I suppose as a point of Fayth. And he hauing instituted Confessors with charge of souls, and none without such charge, as I shewed before, his command must needs be vnderstood of Confessors with charge of souls, and not of others. For the Council of Trent. sess. 14. c. 5. and all Catholicks, doe inferre, that because Christ instituted the Apostles and their successors, Iudges of sinns, for to remitt  
or

retain them, therewithall he bound men to confess their sinns to them, because they could not iudge of what they knew not. But he did not binde vs to confess to such, as himself did not institute iudges of sinns. And hereupon Sotus in 4. dist. 18. q. 4. art. 2. sayth *The Canon* (of yearly Confession to ones proper Priest who hath care of soules) *did but add the* <sup>Gods</sup> *yearly time to the diuine command.* <sup>cōmand</sup> *And it would neuer haue restrained confession to a proper Priest,* <sup>to Con-</sup> *unless it had vnderstood, that it* <sup>fess to</sup> *was a diuine precept, and allwayes* <sup>ones</sup> *observed in the Church. And he* <sup>proper</sup> *addeth ibidē: That this restraint* <sup>Priest.</sup> *to cōfess to ones proper Priest, is euā-*  
*gelicall. So plainly he sayeth,*  
 that to confess to ones proper Priest who hath charge of soules, is diuine, and Euange-



licall. Bellarmin allso lib. 3. de  
 Pœnitent. c. 13. anſ. ering to  
 this obiection of Caluin : the  
 obligation of Confession is but  
 humain ; becauſe it was made  
 in the Councell of Lateran,  
 ſayeth ; *That the Councell did  
 onely determin the time* : and if  
 all that command of cōfeſſing  
 to ones proper Priest , be di-  
 uine , beſide the time , then  
 obligation if ſelf to confeſs  
 to ones. Proper Priest , is di-  
 uine. And if it be a diuine  
 precept to confeſs to ones pro-  
 per Priest , who hath charge of  
 ſouls , and not to confeſs to an  
 other , who hath not ſuch  
 charge of ſouls , ſurely it is of  
 it ſelf better to confeſs to him,  
 then to anie other , becauſe in  
 confeſſing to him , we doe an  
 act of obedience to Gods com-  
 mand , which we doe not , in



confession to others, to whom he commandeth vs not to confess. And obedience is so gratefull to God, as he preferreth it before sacrifice. And it were a maruell, if anie who exhorte to obedience to man, should dehorte from obediēce to God.

2. If any obiekt, that if it be a diuine precept, to confess to ones proper Priest, that then it will follo<sup>w</sup>, that euer more we must confess to him, and neuer to others. I answer, that this will not follo<sup>w</sup>, because though God commandeth vs to cōfess to our proper Priests, yet he fobiddeth not vs to confess to others, when there is iust cause: but it will follo<sup>w</sup>, that we must not confess to others without iust cause, as diuines<sup>b</sup> teach. For diuine affir-

21. Re-  
gam. c.  
13.

b Na-  
uarre  
man.

prælud. 9. Sotus  
 l. 10. de  
 Iure 43.  
 arr. 1.  
 Azon.  
 tom. 2.  
 lib. 7. c.  
 4.  
 Ga-  
 mach.  
 de Pœ-  
 nit. c. 18.

matiue precepts, doe binde al-  
 wayes, but not for alwayes, to  
 witt, when there is iust cause to  
 the contrary. And which is iust  
 cause, and where there is iust  
 caus, pertaineth to the Church  
 to determine, and to her de-  
 termination we ought to stand,  
 she being the pillar and ground  
 of truth, and taught all truth  
 by the Holy Ghost. And that  
 she had iust cause to dispense  
 herein, appeareth by the fore-  
 sayd words of S. Thomas, that  
 the multitude of Penitents was  
 too great for to confesse onely  
 to their proper Priests, and that  
 it was hard to finde sufficient  
 proper Priests for all places. In  
 which cases (doubtless) the af-  
 firmatiue diuine precept of  
 confessing to proper Priests  
 who haue charge of the souls  
 of their Penitents, doth not  
 binde.

## SEVENTH CHAPTER.

*That is better for Penitents to confesse to Priests who haue charge of their souls, then to others, proued by the ends for which God instituted Confession.*

I. **T**He fourth proof, that it is better for the Penitent, to confesse to a Priest, who hath charge of his soule, then to others, I take from the ends, for which God instituted Confession, of sinns. For one especiall end, for which he instituted Confession, was, that such as had charge of souls, might therby better know the estate of the souls, whereof they haue charge (as corporalle Physicians know the estate of their

Patients by their telling it) and thereby might be the better able to help them. And to this purpose, it is sayd Prouerb. 27.

*Diligently know the face of thy sheep*: whereupon S. Thomas

A prin-  
cipall  
end of  
Con-  
fession,  
is to be  
well  
know-  
ne of  
the Pa-  
stor.

opusc. 18. c. 4. sayeth; *That be-  
longeth to care of souls, which is  
sayd Prouerb. 27. Diligently know  
the face of thy sheep, which espe-  
cially is done, by hearing Confes-  
sions.* And Sotus in 4. d. 18. q.

4. art. 2. *To Confess to ones proper  
priest is euangelicall and profitable  
to the souls of the people, that the  
Pastor may know the sheep, as  
Christ sayeth, and be knowne by the.*  
Ibid. *Among the laws of feeding,  
that is an especiall one, which is  
exercised in the sacrament of pen-  
nance.* And d. 20. q. 1. art. 5.  
*Seing the greatest knowledge and  
iugement of the flock, is gotten by  
sacramentall Confession, in this*

*sacrament especially, it is not convenient, that it be free for euery one to goe to what Priest he will, but that euery one be bound to his proper Priest, so as he confess but to him, or to another, by his leaue.*

*And lib. 10. de Iure &c. q. 3. art.*

*1. It is the nature, care, and fidelity of a good Pastor, that he and his sheep know well one an other.*

*Azor. tom. 2. l. 7. c. 4. A Pastor knoweth his sheep, and leadeth them to pasture, and sheep know the voyce of their Pastor. A pastor also must goe before his flock, and know the face of his sheep. Neither doth it onely belong to a Pastor to offer sacrifice for his sheep, to preach and giue them the sacraments, but also he must watch upon his flock, visit his sheep and know their faces. Well sayd Salomon; Diligently know the face of thy sheep. Bellarmin. 1. 3. de*

Pœnitent. c. 120. *Pastors, by Confession, know the diseases of their sheep, and by that meanes, can apply conuenient remedies to euery one in particular, and also, in publick sermons, reprehend those vices, to which they know their flock to be most subiect. And Henriquez de Pœnit. l. 2. c. 16. Curats, for to know the face of their sheep, may compell them to fullfill the precepts of yearly Confessio and Communion. See Gamach de Pœnitent. c. 18. n. 59. I add also, that the Councel of Trent. sess. 25. c. 1. sayth. By diuine precept, all who haue charge of souls, must know their sheep. And the Extrauagant C. Saluatos : Pastors must see the faces of euery one. Out of all which it is euident, that by commandement of God, all Pastors must diligently know the faces of their*

sheep; and also, that this diligent knowledge is chiefly gotten by hearing their Confessions, so that, one end of the Penitents confession, is to lett his Pastor know the face and estate of his sheep. Which end they fullfill, who confess to their Pastor; and they frustrate, who confess not to him, but to others. And doubtless, they doe better, who fullfill so cheef an end of confession, then they, who frustrate it.

2. An other end of Confession, is shame or confusion of our selues, which God would haue vs to vndergoe, both for to restrain vs thereby from sinning, and also for to make thereby some satisfaction to him, whome we dishonored and disgraced by our sinning. And commonly men



haue greater shame , to confesse  
to their proper Priest, with  
whom they vsually conuerse,  
then to others , whom they  
chuse of themselues , and ei-  
ther liue not with them , or sel-  
dom see them. And shame in  
Confession , is a great part of  
pennance , and of satisfaction  
for our sinns, and a great bridle  
to committ them no more. P.

Shame  
a great  
part of  
Pen-  
nance.

Innocent 4. C. *Eiſi animarum*:  
*Shame is a great parte of Pen-*  
*nance.* P. Benediſt. C. *Inter*  
*cunctos*: *Shame is a great part of*  
*pennance.* The Catechiſme ad  
Parochos cap. de Pœnitent.  
ſect. 32, *Shame of confeſſing, doth*  
*as it were bridle the deſire of offen-*  
*ding , and withhold wickedneſſ.*  
And Bellarmin. lib.3. de Pœni-  
tent. c. 12. *The ſhame which we*  
*ſuffer in confeſſing, is a part of ſa-*  
*tisfaction.* So that, by confeſ-



sing where less shame is, we di-  
 minish one great end of Con-  
 fession, which is to bridle vs  
 from sinne, and allso one part  
 of the sacrament, which is sa-  
 tisfaction. And surely it is bet-  
 ter to fullfill a good end of  
 confession, and one part of the  
 sacrament of Pennance, then  
 any way to diminish them.  
 And this shame is like to a bitter  
 potion, which a good Peni-  
 tent should not refuse for the  
 greater good of his soul, no  
 more then he would refuse a  
 bitter potion for the greater  
 health of his body. Nay it will  
 bring him glory before any  
 vertuous Confessor, and be-  
 fore God and his Angels, who  
 reioyce att the repentance of  
 a sinner. For (as the scripture  
 sayth) *there is a shame or confu-  
 sion which bringeth glorie.* And

What  
 shaine  
 bring-  
 geth  
 glorie.  
 Eccle-  
 siastici  
 4. v. 25.

this we see in S. Augustin, who is most admired for his publick Confession of his sinns, and that not to a Priest, but to all the world, and to all and to all posterity till the worlds end.

Loue of God, maketh bitter, swett. And besides, true contrition for the loue of God, will turne all this bitterness into sweetness, and make all God his yoke, swett, and his burden, light.

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## EIGHT CHAPTER.

*That it is better to confesse to a Priest, who hath charge of the Penitents soul, then to an other, proued by the Iudgement of the Church.*

- i. **T**He fifth proof, that it is better to confesse to a

Priest, who hath charge of the  
 Penitents soul, then to an  
 other, who hath not that  
 charge, I will take from the  
 iudgemēt of the holy Church.  
 which in that great Generall  
 Council of Lateran vnder P.  
 Innocent 3. and after, by diuers  
 graue and vertuous Popes, The Church  
 hath for many hundred yeares cōman-  
 commanded all Catholicks of derth to  
 either sex, to confesse (att least confess  
 once a yeare) to their proper to pro-  
 Priest who hath charge of their per  
 souls, but neuer commanded Priests  
 them to confesse to such as had but not  
 no charge of their souls. *Euery* to o-  
*Christian* (sayth the foresayd thers.  
 Council) *of ether sex, after they* P. Inno-  
*are come, 10 yeares of discretion,* cent 3.  
*shall truly confesse all their sinns to*  
*their proper Priest, at least once a*  
*yeare. P. Martin 5. ( in his Bull* P. Mar-  
*related by P. Adrian 6. de Con-* tin 5.

feſs. q. 5. and others ) we will,  
*that thoſe who confeſs to Fryars,*  
*ſhall neuer the leſſ be bound, to*  
*confeſſ, att leaſt once a yeare, to*  
*their Pariſh Prieſt, as the great*

P Sixtus<sup>e</sup> Councel ordaineth. And P. Sixtus

4.

IV. in extrauagante, vices; de  
 pace & treuga, admoniſheth  
 Regulars, that *they forbear to*  
*preach, that Pariſhioners are not*  
*bound to confeſſ, att leaſt att Eaſter,*  
*to their proper Prieſts, becauſe they*  
*are bound thereto by law.* And  
 that the foreſayd Councel, by

A pro-  
 per  
 Prieſt.  
 hath  
 charge  
 of ſouls.

a *proper Prieſt*, meaneth one,  
 that hath charge of ſouls, is  
 manifeſt. Firſt, becauſe P.  
 Martin 5. in his words cited ex-  
 poundeth it of a *Pariſh Prieſt*,  
 who (doubtleſs) hath charge  
 of ſouls. Secondly, becauſe  
 what Prieſt hath not charge of  
 a Penitent, is not his proper  
 Prieſt, but is common to all

Penitents whose confessions he  
 heareth. Thirdly, because as  
 Sotus sayth 4. d. 18. q. 4. art. 2.  
*It is an abuse, to call a delegate,  
 a Proper Priest. For a proper  
 Priest, is taken but one way, be-  
 cause a Proper Priest is the same,  
 that ordinary, to witt, he to  
 whome, by his proper office and iu-  
 risdiction, belongeth the charge of  
 souls, and is iudge in the Court of  
 conscience. And againe: It is* One  
*one thing, to be lawfull, an other* shing to  
*to be proper, who is proper, is ordi-* be a  
*nary: but lawfull, every one is,* proper  
*who can work either by his owne* Priests,  
*authority, or by commission. And* an other  
*the like hath tolet instructionis* to be  
*Sacerdotum lib. 3. c. 13. And* lawfull.  
*Estius in 4. D. 17. §. 13. sayth.*  
*There is but one acception of proper*  
*Priest, who hath proper and ordi-*  
*nary auctoritie to absolue him, in*  
*respect of whome he is called proper*

that is, to whose charge, each one is properly subiect. Lastly, because to call such as hear confessions without charge of the souls of their Penitents, *proper Priests*, was but deuised for to shew, that Regulars did not heare confessions against the fore-sayd Canon of the Councel of Lateran, which shift is needless, for though they be not proper Priests, they hear confessions by leaue of the Pope, and Bishops, and therefor no more offend against that Canon, then such Priests doe, who hear Confessions by leaue of the Parish Priest. Moreouer P. Urbain 2. in Canon. *Placuit, de Penitentia* D. 6. ordaineth thus: we will, that no Priest admit to confession any, that is vnder the charge of an other, vnlesse it be for the ignorance of him, to whom

P. Vr-  
bain 2.

he confessed before. And P. Benedi- P Benedi-  
dict. XI.  
dict. XI. Can. inter cunctos :

We strictly command, that Fryars  
carefully admonish them whose  
Confessions they heare, and exhort  
in their sermons, to confess to their  
Priests, att least once a yeare, af-  
firming that ( doubtless ) this is  
profitable to their souls. And this  
semeth to haue been the intent  
of the Councel of Trent,  
which sess 25. c. 13. comman-  
deth, that where Parochiall  
Churches haue no certain bounds,  
nor their Rectores certain people,  
whome to gouern, but indifferently  
minister sacraments to such as de-  
mand them, the holy Synod com-  
mandeth Bishops, for the greater  
safty of souls committed to them,  
that the people being deuided into  
certain peculiar Parishes, they  
appoint to euery one their perpe-  
Doubt-  
less,  
profita-  
ble.
Parish  
to be  
appoin-  
ted.  
The  
Coun-  
cel of  
Trent  
would  
haue  
confes-  
sions to  
be made  
to Pa-  
rish  
Priests.



tuall and proper Parish Priest, who may know them, and of whom alone, they may lawfully receaue sacraments, or provide some other better way, as the condicion of the place requireth. And sess. 14. c. 9. Dioces and Parishes were most reasonably diuided, and proper Pastors giuen to each flock, and Rectors of inferior Churches, who should haue euery one care of his sheep, that Ecclesiasticall order be not confounded.

2. Neither is the foresayd Canon of the Lateran Council abrogated. For allbeit some say, that P. Leo X. hath declared, that who confess to Mendicants, doe satisfy the obligation of the sayd Canon; yett that declaration doth not abrogate the sayd Canon, but rather sheweth, that it

bindeth still, by saying, that men by confessing to Mendicants, doe satisfy the obligation of that Canon, and onely sheweth, that the Mendicants hearing of Confessions by the Popes leaue, is not contrary to the obligation of that Canon, as other Priests hearing Confessions by leaue of the Parish Priest, are not contrary to the same. See more of this in Nauarre in *C. Placuit* D. 6. n. 121. Gamach de Pœnitent. c. 18. Henriquez de Pœnitent. l. 2. c. 16. And though the sayd Canon or law were abrogated, and did not binde now att all, that would no way weaken the force of my argument, taken from the iudgement of the Church. For she hauing both by a Generall Councel, and allso by Bulls of diuers Popes, seuerly

See  
Cōcil.  
Tridēt.  
sess. 14.  
Can.  
58. Six-  
tus 4.  
and  
Martin  
5. su-  
pra.

commanded Catholicks to confess to Preists who haue charge of their souls, and neuer commanded them to confess to such as haue no such charge, but onely permitted them so to doe by reason ( as S. Thomas sayd ) of the too great multitude of Penitents, of the insufficiency of some Priests who haue charge of souls, she clearly sheweth, that she iudgeth it ( of it self ) better for Catholicks, to confess to such priests as haue charge of their souls, then to those who haue not that charge. For (doubteless) she iudgeth that better for her children to doe, which she so often, so seuerely, and for so many ages hath commanded, them to doe, then that, which she neuer commanded them

to doe, nor perhaps would per-  
mitt them to doe, if the too  
great multitude of penitents,  
and insufficiency of many  
Priests who haue charge of  
souls, did not force her to per-  
mitt it.

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## NINTH CHAPTER.

*That it is better for Penitents, to  
confess to a Priest, who hath  
charge of their souls, then to  
others, proued by the iudge-  
ment of those, who were Con-  
fessors of Penitents without  
charge of souls.*

I. **I**T is so euident, that (of  
itself) it is better for Pe-  
nitents to confess to Priests,  
who haue charge of souls, then  
to others, that euen the chei-  
fest of those, who were con-

fessors of Penitents without charge of their souls, doe acknowledge it to be better.

§ Bona-  
uēture.

S. Bonaventure a Doctor of the Church, and Generall of the Franciscans, writeth thus in 4. D. 17. q. 2. n. 108. *I beleene that if the Parish Priest be fitt, that it is euer good, that the Penitent be remitted to him, of whomsoever he is heard. And num. 105.*

Euer  
good.

Are  
bound.

*wherefore it is to be beleueed, that all Parishioners whensoever, and how often soeuer they confesse to such (Mendicants) are bound to confesse to their proper Priests, if they be good and sufficient, and exact it, and wil not otherwise be content.*

whole-  
some  
Coun-  
sel.

*And this I say, at least once a yeare. Ibidem: And therefor it is wholesome Counsel, for all theise to be remitted to their proper Priests, that if they be not content with that Confession, they be*

heard againe. Angelus, Vicar <sup>Angelus.</sup> Generall of the sayd Franciscans, and Commissary to Pope Sixtus IV. in his Summe, Verbo, Confessio, 4. num. 33. *It is* <sup>I after</sup> *safes* <sup>for ma-</sup> *to confess to our owne Priest or* <sup>ny cau-</sup> *Prelate, then to an other, for* <sup>ses.</sup> *many deceits and vncleanfulnesses, which are in other Deputies. Wherefore I allways aduise, that none leaue his owne Parish Priest, for an other Deputy, vnlesse it clearly appeare, that he whome he hath chosen, be of good conscience and sufficient skill, and that more, then his owne Parish Priest. For if there be any defect in his owne Parish Priest, the Penitent is more excused in confessing to him then to an other, because Superiors in appointing him, doe seeme to approue him for sufficient. Scotus <sup>Scotus</sup> the cheifest diuine among the same Franciscans in 4. d. 5. q. 6.*

*cateris  
paribus.* fayeth. *We should allwayes chuse  
that ( Confessor ) cateris paribus,  
to whome that belongeth by office.*

*Richar-  
dus de  
media  
villa.*

And Confessor by office, none  
is, but he, who hath charge of  
souls. Richardus de Media vil-  
la, an other great Franciscan  
Doctor, in 4. D. 17. q. 1. *Allbeit  
in some cases it were better for one,  
to chuse a Confessor as he would,  
then to be bound to confesse to his or-  
dinary, yett it were not profitable  
for the Communitye, that it should  
be lawfull for euery one to chuse his  
Confessor.*

*S. Tho-  
mas.*

2. S. Thomas, another Do-  
ctor of the Church, and che-  
fest Doctor of the Dominicans,  
in Supplemento q. 8. art. 5. ad  
4. writeth thus: *Wherefore it is  
good, that he, who heareth Confes-  
sions by auctority of the Bishop,  
doe perswade the Penitent, to con-  
fesse to his proper Priest. Sotus a  
graue*

*God.*

*Sotus.*



graue and learned Dominican,  
 in 4. D. 20. q. 1. art. 5. *The su-  
 preme Pastor of the Church cannot  
 sufficiently provide for the whole  
 Church, vnless he giue Bishops to  
 all Churches. Wherefore, seeing the  
 chiefeſt notice and iudgement of  
 the flock, is gotten by sacramentall  
 confeſſion, it is requiſit, that espe-  
 cially in this Sacrament, it be not*  
*free for euery one to runn to euery*  
*Prieſt, but that euery one be bound*  
*to his own, that he confeſſe not, but*  
*to him, or with his leaue.* Nauar. *Nauar.*  
 a Canon Regular, and famous  
 Caſuiſt. Concil. 15. de Pæniten-  
 tia: *I ſhould thinck, that he did*  
*wiſely, who (att the houre of* w ſely.  
*death) procureth himſelf to be ab-*  
*ſolued of his Pariſh Prieſt there*  
*preſent, or of his ſuperior, rather* \* Ga-  
*then of others.* Gabriel \* allſo a Triche-  
 Regular in 4. D. 17. q. 2 art. 3. mius.  
*If all be a like, it is better to con-* Poſſe-  
 uinus.

*50*  
*feß to ones proper Priest, as Doct-*  
*tors commonly hold, as S. Bona-*  
*venture, and Angelus in Summa,*  
*Confessio 3.9. 34. for many causes,*  
*and auoiding of dangers.*

Better  
for ma-  
ny cau-  
ses.

Layman  
Good  
of the  
Church

3. Layman, a great writer,  
 and Iesuit l. 5. tract. 6. c. 33. Seing  
*it is instituted for the common*  
*good of the Church, and conue-*  
*nient gouernment, that all faith-*  
*full should confess to their proper*  
*Priest, that must not be limited*  
*or restrained for priuate commodi-*  
*ty, by priuate interpretation of*  
*Doctors, especially because many by*  
*this meanes, falsly pretending im-*  
*pediments of confession, may with-*  
*draw themselves from the iurisdi-*  
*ction of their Pastor.* Reginald  
 an other Iesuit lib. 1. n. 61.  
 Well addeth Nauarre, that he  
 wisely. shall do wisely, who ( att the  
 houre of death ) his Parish  
 Priest or Superior being present,

Regi-  
nald.

51

*procureth to be absolved of him,*  
*rather then of others. And as* Barbo-  
 Barbosa writeth in Remiss. fa.  
 Concil. Tridentin sess. 14. c. 7.  
*Navarre Consil. 15. sub titulo Pe-*  
*nitentie, Sayrus (an English Be-* Sairus.  
*nedictin) decis. 21. sub eodem ti-*  
*tulo; Reginald. l. 2. n. 60. say,*  
*that he should do wisely, who if his*  
*Parish Priest or Superior be pre-*  
*sent, procured himself to be absol-*  
*ued of him at the houre of death,*  
*rather then of an other. And him-*  
*self allegat. 25. num. 51. sayeth:*  
*It is better to confess to ones Pastor* Better,  
*att the houre of death, then to an* at the  
*other. And it if it be both wiser* houre  
*and better, at the houre of* of de-  
 death, to confess, to ones  
 Pastor or Superior, then to an  
 other, it is much better and  
 wiser to doe so in life time. Be-  
 cause it is certain, as the Coun-  
 cel of Trent, hash declared sess.

17.c.7. *that, att the houre of death,*  
*all Priests can absolue any Peni-*  
*tent from any sinns or Censures ,*  
which all Priests cannot do ,  
nay few Priests can doe, in time  
of life , and therefor their ab-  
solution is not so certain in  
time of life, as in time of death.  
If therefor it be better and wi-  
ser to be absolued of ones Pa-  
rish Priest or Superior , at time  
of death , when the absolution  
by any Priest whatsoeuer, from  
what sinns or censures soeuer ,  
is most certain , much better  
and wiser it is, to procure to be  
absolued of him in life time ,  
when all Priests absolution is  
not so certain , as it is in time  
of death.

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## TENTH CHAPTER.

*That it is better for Penitents , to Confess to Priests , who haue charge of their souls , then to others , proued by the Generall practise of those Priests , who are Confessors of Penitents , without charge of their souls.*

1. **T**He seuenth proof , that ( of it self ) it is better for Penitents , to confess to such Priests , as haue charge of their souls , then to others , shall be taken from the Generall practise of such Priests , as are Confessors of Penitents without charge of souls. For they doe not confess it in words onely ( as we saw in the former Chapter ) but much

more in practise and indeeds, because they suffer not any of their owne compaignies, vpon any occasion, to confess to whome they will, but onely to such as they appoint for them. The Gloss. in Clement. Dudum. *Religious men, according to the statuts of their orders, must confess to their Prelats.* Suarez

Generall  
leauē to  
confess  
to who  
one  
will,  
Would  
destroy  
reli-  
gions.

tomo 4. de relig. l. 2. c. 16. *Certain it is, that by ordinary right, and without dispensation, regulars cannot confess to others, then to such Confessors, as are apointed for them by their superiors.* Ibid. n. 6. *Generall leauē, to chuse ones confessor, would tend to great detriment of religions, for it may be an occasion of dissolution and relaxation of religious discipline.* And num. 7. *By such generall licence and ordinarie vse, religious discipline would be plainly over-*

throwne. Henriquez l. 7. c. 22.  
 §. 4. *The Society of Iesus kepeth  
 that privilege, that none, without  
 the superiors leaue, can chuse a  
 Confessor beside him, who is ap-  
 pointed. And Gregorie the 13.  
 granted this to the Society.* Lay-  
 man l. 5. tract. 6. c. 10. n. 20.  
*By their proper Statuts, it is not  
 permitted, to religious to confesse  
 out of their owne order to any other,  
 but to whom the Superior appoin-  
 teth.* And Rodriquez to. 1. q. 62.  
 art. 4. and 5. reciteth the Bulls  
 of Popes, which Iesuits, Fran-  
 ciscans, Augustins, and other  
 Religious orders, haue procu-  
 red, that none of theirs, euen  
 in time of Iubilées, may con-  
 fesse to any, but to such as their  
 Superiors appoint. And head-  
 deth: *This is very good and neces-  
 sary.* And Petigian in Summa  
 D. 17. q. 5. art. 3. affirmeth, that



there is excommunication *lata sententia*, that no religious, euen by vertue of a Bull, do confesse to any other, then to him, who is appointed by his superior.

2. And doth such great good come to religious companies, by confessing to none, but to such, as their superiors appoint for them: and would no good come to the holy compaignie of Christ, the Catholick Church, if her children confessed to such as haue charge of their soules. Would such great harme come to religious compaignies, as their vtter dissolution and relaxation of religious discipline by generall leaue to confesse to what approued Priest they would, and will no hurt, no relaxation of ecclesiasticall discipline come

by the like leaue granted to all  
 Catholicks ? Are religious  
 companies , and Christs com-  
 panie , of so different nature ,  
 as that what is greatly good for  
 the one , is naught for the  
 other ? Neither doth it satisfye ,  
 which Suarez sayth n. 6. cit.  
*That superiors of regular orders are  
 bound , not onely to procure the sal-  
 nation , but also the perfection of  
 their subiects : as if Bishops , Pa-  
 stors , and such as haue charge  
 of soules , were not bound to  
 procure the perfection of their  
 subiects , and these also bound  
 to be perfect ? Did not our Sa-  
 uiour say indifferently to all :  
 Matth. 5. Be perfect , as your  
 heauenly father is perfect ? Was  
 not S. Iohn Baptist sent. Luc. 1.* *1. Ioan.*  
*to prepare a perfect people to our* *2. qui*  
*Lord , and yet was not sent one-* *seruat*  
*ly to make Regulars ? Doth not* *verbum*  
*cuius , in*

hoc ve-  
re cha-  
ritas  
Deiper-  
fecta  
est.  
Et c. 4.  
Si dili-  
gamus  
inuiçē,  
charitas  
Dei in  
nobis  
perfe-  
cta est.

Vt ex-  
hibeat  
omnem  
hominē  
perfe-  
ctum.

God giue Pastors and Doctors  
*for consummation* (that is, per-  
fection) of *Saints*. Ephes. 4 ?  
Or doth he giue none to pro-  
cure perfection of Saints, but  
religious men? or were there no  
procurers of perfection in the  
Church, before religious  
orders were instituted? Or will  
religious Confessors say, that  
they are not to procure perfec-  
tion in their secular Penitents?  
Doth not Sotus lib. 10. de Iure  
& Iustitia q. 1. art. 4. say. *This is*  
*The duty of a Bishop, both to teach*  
*perfection, and perswade it: and*  
q. 3. art. 2. (*It is the office of a*  
*Pastor, to bring his healthfull flock*  
*to perfection: and noteth, that*  
*in the consecration of a Bys-*  
*hop, the Church telleth him,*  
*that he must bring his flock to per-*  
*fection, as we read of S. Iohn Bap-*  
*tist?*

If any Regular should say to me, that (of it self) it is better for Catholicks, to confesse to what approued Priest they would, then to those who haue charge of souls, I would answer him, as † Lycurgus answered † Plutarch. in Apop- theg. one, who perswaded to institute popular gouernment in his citty, that he should first be- ginn such a gouernment in his owne house. But whether they onely be to be accounted perfect, who obserue the three Euangelicall Counsels, or no: I would know a reason, why it is requisit, that such as obserue those counsels, should confesse to none, but to such, as their regular Superiors appoint. and the like should not be expedient for such, as are to obserue the commandements, as all Christians are? Why should the

obligation to confess to none; but to certain appointed Confessors, be requisit for obseruation of these Counsels, and the like obligation should not be requisit for the obseruation of the Precepts?

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## ELEVENTH CHAPTER.

*That is better for a Penitent to confess to a Priest, who hath charge of his soule, then to another, proued by the greater certainty of absolution.*

1. **T**He Eighth proof, that it is better for a Penitent to confess to a Priest, who hath charge of his soul, then to another, I will take from the greater certainty of absolution by him, then by this. First, be-

cause Curats, who haue charge of souls, haue iurisdiction from the Canon law, and (as some<sup>a</sup> graue diuines say) allso from diuine law. Whereas Confessors without charge of souls, haue Iurisdiction onely by \* delegation, except it be in the houre of death, when all Priests haue Iurisdiction. And Iurisdiction by law, especially of God, is more certain, then is iurisdiction by delegation, especially when it must passe by so many hands of delegats and subdelegats, as it commonly doth to such Priests, as vsually heare confessions without charge of souls. And Iurisdiction being essentially requisite to absolution, the more certain the iurisdiction is, the more certain is the absolution.

a Sotus  
4. di. 18.  
q. 4. art.  
2.

\* S. Thomas 2.  
2. q. 188  
ar. 4. q.  
187. ar.  
1. 4.

S. Bonauentura de paupertate.  
Bellarmin l. 2.  
de Monachis  
c. 45.

L. Ba-  
banius  
de of-  
fic. Prae-  
toris.

2. Secondly , because the Canon and Ciuill law ratifie and make good all acts done according to law , by one who is commonly thought to be a lawfull ordinary officier , and hath any colourable title, though indeed he be no true officer , nor haue true iurisdiction. Whereupon Sanchez lib. 3. de matrimonio Disput. 22. n. 13. sayeth. *All things done by a Parish Priest, commonly taken to be such, and hauing a colourable title giuen to him by a lawfull superior , are valid euen in court of conscience , and confessions made to such, need not be iterated.* And Nauarre in Manuali c. 9. n. 11. *In a Curate , a title , though naught , with possession , will suffice.* But it is not certain , but denyed by many ( as may be seen in Sanches l. cit. n. 15. and



6.) that acts done by a fals Delegate commonly thought to be a true delegate, are valid. Neither indeed is there the like reason, that the Law should ratifye the acts of such, as are not instituted by Law, as there is, that it should ratifye the acts of such, as law it selfe instituteth. So that, absolution giuen by ones Curate, must needs be more certain, then giuen by an other, who is but delegate, because the law it self doth ratifye the absolution giuen by a Curate, when of it self it would not be valid, and doth not ratifye such absolution giuen by a Delegate. And hence it is that (as we sayd before) Diuines teach, that it is wiser, euen at the houre of death when all Priests haue Iurisdiction, to be absolved of

ones Curate or Superior, then of any other. And the validity of absolution, being of that moment, that a Penitent having onely attrition, but valid absolution, shall be saved, and wanting valid absolution, shall be damned, well counseled Reginald a Iesuit l. 1. n. 103. *Because in a matter of such importance, it behoueth to take the certain and leaue the uncertain, Suarez well aduiseeth, that vnless there be some great and reasonable cause on the Confessors part, we should allwayes vse the saifer meanes, that a Confessor hauing certain and more probable Iurisdiction, be allwayes preferred before one, who hath a doubtfull or less probable iurisdiction. And (doubtless) a Curate, who hath charge of souls, hath more probable iurisdiction, then a Delegate*

who hath no such charge.  
 Which I doe not say, to call in  
 question the absolution of  
 such Priests secular or Regular,  
 who really haue true Delegation,  
 and for iust cause, of the  
 sea Apostolick, but because  
 such Delegation passing thorough  
 so many hands of Delegats  
 and Subdelegats, as it  
 commonly doth before it  
 come to them, who vsually  
 confess without charge of  
 souls, is not so certain, to vs, as  
 is the<sup>a</sup> absolution giuen to vs  
 by Curats, who haue charge of  
 souls. Nor are their Acts (if  
 they be of themselves inualid)  
 ratified, and made good by  
 Law, as are the Acts of Curats,  
 though of themselves they  
 were inualid. I add allso, that  
 Curats doe succeed the 72.  
 Disciples as<sup>b</sup> Diuines doe

<sup>a</sup> See  
 what  
 Angelus  
 sayd  
 supra  
 cap. 10.

<sup>b</sup> Gloss.  
 liu. 10.  
 Sotus l.  
 10. de  
 Iure q.  
 3. art. 1.

Bellar-  
min. l. i.  
de Cle-  
ricis c.

14.

s. Tho-  
mas 3.

q 6. a. 1.

teach, and therefore are insti-  
tuted, not onely by men, but  
allso by God, whereas Dele-  
gats are instituted onely by  
men, nor doe succeed the 72.

Disciples: and that, of the 72.

Disciples Christ sayd Luc. 10.

*Who heareth you, heareth me.*

And it is more sure to be absol-  
ued of such, as succeed them,  
of whom Christ sayd, *who hea-  
reth you, heareth me*, then of  
others, of whom Christ sayd  
no such thing.

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## TWELFTH CHAPTER.

*That it is better for a Penitent, to confess to a Priest, who hath charge of his soule, then to another, because it is more meritorious, and also more satisfactory.*

1. **T**He ninth proof, that it is better for a Penitent, to confess to one who hath charge of his soul, then to another, we will take from that it is both more meritorious, and also more satisfactory. That it is more meritorious, I proue first, because it is more meritorious to confess to such Confessors, as God hath both instituted, and commanded vs to confess vnto, and also the

Church for many ages hath commanded, then to such, as men haue instituted, and neither God, nor the Church euer commanded vs to confesse vnto, but we chuse of our selues. For in the one, we fullfill Gods will, and in the other, we fullfill our owne will. And surely, it is more meritorious, to fullfill Gods and the Churches will, then to fullfill our owne; because there is more obedience to God and to the Church, and also more humility. But Curats, who haue charge of souls, are of the first sorte, and who haue no charge of souls, are of the latter. Secondly, I proue it, because commonly it is harder to confesse to ones Curate, who hath charge of our souls, and authority to gouerne vs, then

to another, whome we chuse  
 our selues, and who hath no  
 authority to gouerne vs, be-  
 cause ordinarily men are more  
 loath to discouer their imper-  
 fections to their Superiors with  
 whome they commonly con-  
 uerse, then to others, who are  
 not their Superiors, and who  
 may be such, as they neuer saw  
 before, nor perhapps shall see  
 afterwards. And where is the  
 greater difficultye there is the  
 greater vertue, and merit to  
 ouercome. And hence allso ap-  
 peareth, why it is more satisfa-  
 ctorious: for where there is  
 greater paine or difficultye,  
 there is allso the greater satis-  
 faction.

See  
 Nauar.  
 re de  
 Indulg.  
 notab.  
 3. n. 13.

2. Thirdly I proue it to be  
 more meritorious, because in  
 confessing to such, as the  
 Church apointeth and com-



mandeth, at least once a yeare we conferue the order and discipline of the Church, but in confessing to whom we chuse our selues, we doe not keep that order or discipline. And how great a good it is, to conferue the order and discipline of the Church, and what great harme may come by not obseruing it, we may see by the great account, which Regulars make of their Regular order and discipline, as we heard

\* Cap. \* before. And if they make  
 11. such account of their Regular discipline, and esteeme it so great merit to obserue it, how much more ought good children of the Church to obserue and esteeme the discipline of the Church, she being incomparably to be esteemed aboue all regular orders, and her dis-

cipline instituted by more sure assistance of the holy Ghost, and also for more glorie of God and good of souls: wherefor if there be great merit in observing regular discipline, there is far more in observing the Churches Ecclesiasticall. discipline: and if greater harme come of breaking that, more cometh in breaking this without iust cause. Fourthly, I proue, that it is more meritorious to confesse to ones Curate, who hath charge of his soul, then to an other, because that conserueth and increaseth that spirituall and holy loue, which ought to be between a Pastor and his sheep, whereof we shall speak more hereafter, and also maintaineth his spirituall auctority, which he hath to gouerne them: whereas by lea-

uing our Pastor, and confessing to whome we will, we diminish both his loue, and his authority. But it is far more meritorious to conserue the Pastors loue and authority, then any way to diminish it, as it is euident.

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### THIRTEENTH CHAP.

*That it is better for a Penitent to confesse to a Parish Priest, who hath charge of his soul, then to an other, because great commodities, and no inconueniencie cometh by that, and many inconueniencies come by this.*

1. **T**Hat all commodities, which can be gotten by the Sacrament of pennance, may be had by confessing to a Priest

Priest who hath charge of  
souls , and no inconueniencie  
can come thereby , is euident,  
because such a Confessor is of  
Gods institution , and the pro-  
per minister of that sacrament.  
And all commodities , which  
can be had by a sacrament, may  
be had by the proper minister  
thereof instituted by God him-  
self. And likewise no inconue-  
niencie can come by confes-  
sing to such an officer, as is pro-  
perly appointed by God. But  
if there chance to fall out any  
inconueniencie , that riseth of  
the person , not of the office it  
self. But by confessing to  
others , whom we chuse our  
selues , there may rise many  
and great inconueniencies.  
First, is preiudice of the Con-  
fessor , who hath charge of our  
souls , for it is his right to admi-

First in-  
conue-  
nience,

nister this sacrament to all those, of whose souls he hath charge. And not to giue to one his right or due, is doubtless a preiudice to him. Nether lea- ueth it to be a preiudice to him, because leaue is granted to doe it, for that will not shew, that it is not a true preiudice to him, but onely that such pre- iudice is done with leaue. And Nouarre in *C. Placuit* n. 61. both affirmeth and proueth, that it is true preiudice to Cu- rats, that their people are per- mitted to confess to others: and it is euident, because all taking away of ones right is a preiudice to him, though if it be done for iust cause, it be no sinn. And how carefull the Church was in ancient times, to conserue the rights of or- dinaries, the Catechisme

ad Parochos c. de Pœnitent. The  
 sect. 47. sheweth in these words: Church  
*with what religion in times past,* hereto-  
*in the most ancient Church, the* fore  
*right of an ordinary Priest was* most  
*conserued, is easily gathered by* carefull  
*the ancient Decrees of Fathers, by* of the  
*which was ordained, that no Bis-* right of  
*hop nor Priest should dare to doe* ordina-  
*any thing in an others Parish,* ries.  
*without his leaue, who there go-*  
*uerned, or without some great ne-*  
*cessity.*

2. An other inconuenien- **Second**  
 cie is, that libertie to confesse **incon-**  
 to what approued Priest one **uenien-**  
 will, breaketh discipline of the **cie.**  
 Church which is, that euery  
 one should cōfess, at least once  
 a yeare, to his proper Priest, as  
 is euident by the foresayd Ca-  
 non of the great Councel of  
 Lateran. And a third inconue- **Third**  
 niencie is, that it lesseneth that **Incon-**  
**uenien-**  
**cie.**

Fourth  
Incon-  
uenien-  
cie.

spirituall loue, which ought to be between a Pastor and his sheep, whereof we shall speake more hereafter. And a fourth is, that it lesseneth the authority, which a Pastor should haue ouer his flock, which doubtless would be greater, if his sheep did confess to him, because naturally men respect and reuerence them more, to whō they confess their sinns, the others, to whō they doe not cōfess. And this noteth P. Innocēt 4. Can. *Etsi animarum*, saying, that voluntarie confessors breed contempt and in deuotion against proper Priests. I dispute not, whether this Bull of Innocent the 4. be reuoked, or no, because I argue not out of the obligation thereof, but out of the truth it sayeth, which is, that voluntarie Con-



77

feffors occasion neglect of pro-  
 per Priests, which so graue and  
 so learned a Pope, as Innocent  
 4. was, would not haue sayd, if  
 he had not seen it to be true.  
 And how great an inconue-  
 niencie neglect of Pastors is, is  
 manifest of it self, seeing all  
 communities stand by the au-  
 thority of their superior, and  
 fall and are weakened, by the  
 fall or weakening of it. Where-  
 upon the Apostle often and  
 earnestly exhorteth Chistians  
 to honnour and reuerence  
 their spirituall superiors, and  
 our Sauour sayeth, *if the Pa-  
 stor be stricken theep are dispersed*,  
 and holy Fathers note, that the  
 neglect of Pastors, is the roote  
 of schisme and heresie, and  
 that the iaittye of the Church,  
 dependeth on the honnor of  
 Pastors. And Layman, cited

1. Tim.

5.

1. Thes-  
sal. 5.

Heb. 13

Matth.

26.

S. Cy-

prian

Epist.

ss 65.

S. Hie-

ron.

contra

Lucifer.

† Sup.c.  
9.

† before noteth, that by confessing to whome one will, *many pretending impediments of confession, withdraw themselves from the Jurisdiction of their Pastor.*

Fifth  
Incon-  
uenien-  
cie.

A fifth inconueniencie by libertie of confessing to what Priest one will, is, that one may omitt annuall confession, and say, that he hath confessed, when he hath not confessed at all.

Sixt  
Incon-  
uenien-  
cie.

3. The sixth inconueniencie is, that by libertie of chusing ones Confessor, occasion is taken to committ or continue in sinn, which would be much restrained, if men confessed to their proper Priests. For by this libertie, (as P. Innocent 4. in the Foresayd Bull noteth) *thereby shame, which is a great part of pennance, is taken away, whiles ones confesseth his*

*sinnes not to his proper Priest, whome he hath continuall and present, but to an other, and sometimes to one, who is a passenger, to whome there is hard recourse, and sometimes impossible. And Azor. tom. 1. l. 5. c 25. granteth, that leaue to chuse a Confessour, who may absolue him from sinns to be committed, doth giue occasion to sinn more freely, and more easily.*

And what great difference is there (for this purpose) between leaue to chuse a Confessor, who may absolue one from sinns to be committed, and leaue to chuse a Confessor, who may absolue from sinns that are committed? what difference (I say) is there for facilitye to sinn, between leaue to chuse a Confessor, who may absolue one from sinns to be committed, and leaue to chuse

See Pa-  
lis An.  
1246. p.  
634.

a Confessor, who may absolve one from sinns that are committed, which leaue all haue who haue libertie to confesse to what Priest they will. For facilitye to sinn, riseth not precisely of leaue to chuse a Confessor, which may absolve one from sinns to be committed, but from leaue to a chuse a Confessor, who may absolve from sinns, whether they be committed, or to be committed.

The  
Seuēth.

4. A seuenth inconueniencie in leauing ones proper Priest, and confessing to others, is, that thereby he is made less able to help spiritually, and cure the spirituall diseases of his sheep. For by confessing to him, he should better know the State of the souls of his sheep, and to be

better able to apply proper remedies to them, to better instruct their ignorance, and also, better encourage them to follow vertue, and auoid such vices, as they are subiect vnto. But of this we haue spoken something, and shall more hereafter. An eight inconueniency is, that by leauing our Pastor and confessing to others, we discourage him, and make himselfe carefull of doing his deuty or what good he can doe for vs. For he, seing his sheep to leaue him, and goe to others, preferring them before him, hath not that courage to labour for them, as he would haue, if he saw them preferre him before others. And what harme cometh by the negligence of Pastors, God himselfe declareth. Ezechiel .54. saying: *my sheep.*

Eight  
 Incon-  
 uenien-  
 cie.

*are dispersed, because there was no Pastor.* Not because there was no Pastor at all, but because there was no diligent Pastor. And Sotus lib. 10. de Iure & Iustit. q. 3. art. 4. affirmeth, that the roote of heresies in Germanye and England, was the negligence of Pastors: and surely the sheeps' neglect of their Pastors, occasioneth the Pastors neglect of them. And if the negligence of Pastors be the occasion of such ill, how much more is the want of Pastors? Whereupon the same Sotus in the sayd place sayeth: *It is a diuine commandement, that euery Diocese haue a Bishop, for the peculiar care and watchfullness, which is due vnto it.* And Bellarmin. lib. 1. de Pontif. c. 2. hauing cited these words of Calvin: *They conuince, that to*

*euerye Church ought a Bishop to be  
 giuen , anſwereth. If by theſe  
 examples , taken from moſt graue  
 Fathers , we conuince , that to eue-  
 ry Church ought to be giuen a Bis-  
 hop , why doth not he ſuffer Bis-  
 hops? which is plainly to affirme ,  
 that examples brought by moſt  
 graue Fathers , conuince , that  
 euerye Church ought to haue a  
 Byshop. And it is ſayd in his  
 life l. 3 c. 5. that he counſeled  
 P. Clement 8. to prouide Bys-  
 hops preſently for vacant  
 Churches , leaſt he ſhould be  
 guiltye of ſouls perishing for  
 want of Paſtors. And it is me-  
 morable what S. Bede l. 3. hiſt.  
 Anglic. c. 7. Writeth of Sen-  
 walch King of the Weſt Saxons  
 in England , who hauing ex-  
 pelled his Byshop , ſuſtained  
 great loſſes and ſpoyles in his  
 kingdome of his ennemies ; He*



*understood, that by want of Bys-*  
*hops, he wanted allso the help and*  
*grace of allmightye God: wherefore*  
*he sent Embassadors into France to*  
*Agilbert, beseeching him that he*  
*would retorne and resume againe*  
*his Bishoprick, affirming withall,*  
*to make satisfaction for that which*  
*was past. Thus S. Bede. And if*  
*so many, and so great incon-*  
*ueniencies follow Penitents*  
*not confessing to their proper*  
*Priests, who haue charge of*  
*their souls, there was some*  
*great necessitye, which forced*  
*the Church to dispense there-*  
*in, as no doubt that was, which*  
*before we rehearsed out of S.*  
*Thomas and others, to witt,*  
*too great number of penitents*  
*for to confess to one onely*  
*Priest, and too great want of*  
*sufficient proper Priests gene-*  
*rally for all parts. And good*

children of the Church, will rather doe what the Church of her self commandeth, then what vpon necessity she dispenseth withall, and onely permit-  
teth. But out of all which I haue sayd in this chapter, I argue thus: It is of it self farr better to auoid so many and so great inconueniencies, as haue been rehearsed, then to fall into them: but Penitents by confessing to such Priests as haue charge of their souls doe auoid the sayd inconueniencies, and by confessing to others, doe fall into them. Therefor it is far better to confess to those kindes of Priests, then to these. And what good Penitent will not doe that, which of it self is far better?

## FOVRTEENTH CHAPT.

*That of it self it is better for a Penitent, to confesse to his proper Priest, then to others, because naturally he loueth his penitents more then others doe.*

Pastors  
loue  
their  
peni-  
tents  
more,  
then  
other  
Priests  
do.;

I. **T**Hat of it self, it is better for Penitents to confesse to their proper Priests, who haue charge of their souls, then to others, I proue by the greater loue, which proper Priests who haue charge of their Penitents souls, naturally haue more, then other Priests haue, who haue no such charge of the souls of their Penitents, because his greater loue will make him more carefull and diligent to doe his Pe-

nitents all the good he can, rather then an other, who less loueth them. For the greater loue will cause the greater care. And that a Pastor or proper Priest, who hath charge of his Penitents souls, naturally loueth them more then others, who haue no such charge, is euident, because he accounteth his penitents his owne sheep, and naturally one loueth what it his own, more then an other, who accounteth it not his own. Whereupon well wrote Bellarmin. lib. 1. de Pontif. c. 3. *It is certain, that Princes will take more care of their own, then Vicars will doe of that which is other mens.* And our Sauour Ioan. 10. *A good pastor giueth his life for his sheep, as if it were the property of a good Pastor, to loue his sheep so much, as for*

loue of them , to giue his life for them. And as himself sayth Ioan. 15. the greatest signe of loue , is , to giue his life for one. See more of this in S. Chyostome lib. 2. de Sacerdotio c. 2.

2. Secondly , because the Penitents of a Pastor or proper Priest , are specially committed to him by God. And surely , who loueth God , will specially loue them , who are so committed to him by God , more then others will , to whome God hath not especially committed them. For Gods special charge , will make him who loueth God , to haue a more special care of them , then others , who haue no such special charge. As we see all honest men haue a more special care of children committed to them by their parents ,

then others haue, to whome  
such children were neuer com-  
mitted. And hereupon our Sa-  
uiour sayd, Ioan. 20. to S. Pe-  
ter : *Doeſt thou loue me , more  
then theſe ? Feed my ſheepe :* the-  
reby ſhewing , that naturally  
Paſtors loue more Chriffs  
ſheepe , then others doe. And  
likewiſe the Councel of Trent.  
ſeſſ. 13. c. 1. ſayth to Biſhops  
who are the cheif Paſtors : *lett  
them remember , that they are  
Paſtors , and that they ought ſo to  
gouerne their ſubiects , as they  
loue them like children and bre-  
thren.* And Cardinall Bellar-  
min wrote thus to a Byſhop , In vita  
Bellarm  
l. 3. c. 2.  
who deſired to giue ouer his  
Biſhoprick , to become reli-  
gious : *who loued vs , and gaue  
his life for vs , vouchſafed to ſay  
to Peter , and in him vnto all Pa-  
ſtors : if thou loueſt me , feed my*

Nota-  
ble  
words  
of Bel-  
larmin.

No dan-  
ger of  
salua-  
tion  
where  
charity  
rei-  
gneth.

sheep. Is there any, that dare say  
to our Lord, I will not feed thy  
sheep, lest I leese my soul, vn-  
less there be some, who loue them-  
selues, and not God? A true louer  
of God sayth with the Apostle, I  
had rather be anathema from  
Christ for my brethren, then not  
vndertake that burden, which the  
loue of God hath imposed vpon me.  
Albeit there can be no danger of  
saluation, where charitye reigneth.  
Behold. in S. Paul, the excee-  
ding loue of a good Pastor to  
his sheep: behold also, how  
there is no danger in taking  
charge of souls, so it be done  
for loue of God. Nay ordinarily  
the greater the charge of  
souls is, the greater is the holi-  
ness, as Bozius sheweth, that  
there are more Popes, Saints,  
then anye Archbishops or  
Bishops of one Episcopall sea



in the world; and more Arch-  
 byshops, Saints, then Byshops  
 of any one Sea in his prouince,  
 and more Byshops Saints, then  
 Curats of any one Parish in his  
 Diocese. And allbeit charge  
 of souls be of it self more dan-  
 gerous, then not charge, is, yet  
 taken with the greater grace,  
 and greater assistance of God,  
 which he allwayes affordeth  
 greater to them, to whome he  
 giueth greater charge, it is not  
 more dangerous, and it is farr  
 more meritorious. And what S.  
 Chrysostom. sayeth: *It is a ma-  
 ruel, if any Rector be saued, he  
 speaketh (as Estius Hebr. 13. v.  
 17. well noteth) of such, as upon  
 ambition onely, putt themselues  
 into that function, as is eident  
 by the words following, because  
 for one lawfully called, and  
 faithfully exercising that of-*

Some  
Saints  
haue  
refused  
to be  
Priests,  
as well  
as to be  
Pastors

*fice, as Chrysostom himself did, there  
is no danger.* And what S. Chry-  
sostome sayth of Rectors, may  
be sayd of simple Priests or Re-  
ligious, if theise take such  
courses of life for wrong ends.  
And if some Saints haue refu-  
sed to be Byshops, more haue  
accepted it: and some allso  
haue refused to be simple  
Priests, not for the danger,  
but for humilitie, because they  
thought not theselues worthy  
of such a function. Zacheus,  
vpon confidence of Christs  
loue, accepted his offer to  
come to his house, and the  
Centurion, vpon humilitie,  
refused it: both well, but he  
better. So it be God, who im-  
poseth charge of souls vpon vs,  
and we accept it for his loue,  
it cannot but be more accep-  
table to him, to accept it, then

to refuse it, and less dangerous to vs, because God, in his goodness bindeth himself to assist vs far more, in accepting for his loue, the burden which he imposeth vpon vs then in refusing it, when he imposeth it: and less danger is, when God far more assisteth vs. And hence some write, and gather it out of the Apocalypse c. 2. and 3. that God giueth to eue-ry Byshop, a speciall Angel Gardian.

3. Thirdly I proue, that a Pastor or Proper Priest with charge of souls, loueth more his Penitents, then an other, who hath not such charge, because a Pastor is like to a Father to his sheep, and an other, is but like a Pædagog. For as the Apostle sayeth to the Corinthians 1. Corinth. 4. *Though yee*

haue many thousand Padagogs,  
yet yee haue not manye Fathers, for  
I haue begotten yee in Christ by  
the gospel. And Pastors, are the  
proper Fathers of their Paris-  
hioners, because they begett  
them in Christ by baptisme,  
and giue them their first spiri-  
tuall life. And the loue of a Fa-  
ther is naturally greater, then  
is the loue of anye Padagog.  
Sotus allso lib 10. de Iure & lu-  
stitia q. 3. art. 1. sayeth: *The mer-*  
*cenarie flyeth, because he is a mer-*  
*cenarie, to whome the sheep are*  
*not proper, because the sheep belong*  
*not to him, for as Christ sayeth,*  
*they are not his own, as not com-*  
*mended to him by Christ, it fol-*  
*loweth, that he loueth them not, to*  
*witt, with that loue, which was*  
*demanded of Peter, whether he*  
*loued him more then the rest.* In

What is  
commō  
to all is

which words he sheweth,

why the Penitents are the  
 Pastors own, and proper to  
 him, to witt, because they are  
 cōmitted to him by Christ, and  
 that therefor there is a speciall  
 loue in a good Pastor towards  
 his sheep, as there was in S. Pe-  
 ter, which is not in others, to  
 whome Christ hath not com-  
 mended his sheep, and he ad-  
 deth: *How can they loue souls to  
 the losse of their liues, whome they  
 account not their owne?* And the  
 reason why God infuseth a spe-  
 ciall loue into a Pastour, is, be-  
 cause a Pastour must haue a  
 speciall care ouer such, as God  
 committeth to his charge,  
 more then others need to haue,  
 which speciall care he cannot  
 performe without a speciall  
 loue: and therefore as God gi-  
 ueth to Pastors a speciall care  
 of his sheep, so he giueth them

neglec-  
 ted of  
 all. Ari-  
 stotle.

a speciall loue of his sheep: which speciall loue he giueth not vsually to others, to whome he giueth no speciall care of his sheep. For as God and nature doe not faile in things that are necessarie, so nether doe they abound in things that are superfluous.

4. Fourthly, I proue that a good Pastor or proper Priest loueth more his Penitents, then an other Priest doth, because for the loue of God, and of them, he bindeth himself to assist them in what danger soeuer, and for their sakes vnder-taketh the greatest burdē, that cābe, which is to answer soul for soule for euerye one of them. And therefor not onely doeth to them all the good, which others doe, but hindeth himself thereto, which others doe  
not

not, and (as †.S. Anselme sayth of them, who not onely doe good, but allso vow to doe it) giueth not onely the fruit, but also the tree. Whereas other Confessors, nether binde themselves to assist their Penitents, nor will vndergoe that great burden of answering soul for soul. For of Mendicants Rodriquez tom. 1. q. 35. art. 5. writeth, that they *allwayes refused to put the heauye burden of Curats vpon their shoulders.* And Bellarmin. lib. 2. de Monachis c. 45. sayeth: *They doe not minister spirituall things, of due: but doe minister them to whom, when, and where they please, without all binding of themselves thereto; and therefor cannot aske releef of iustice or due, but onely of charitye, as they minister spirituall things, not out of dutye, but onely*

†Lib. de  
Simili-  
tudin.

See Re-  
gulas  
Socie-  
tatis  
parte 4.  
c. 2. §. 4.  
p. 119.



*of charity:* Thus he. If any say, that Pastors or Curats take that bond and burden vpon them, for loue of their tithes or reuenews; I answer, that good Curats or Pastors of souls doe not, and I speake of good Curats, or such good Confessors as haue charge of souls, and I compare them with such good Confessors, as haue no charge of souls. Secondly, as it were against charitye to thinck, that such as heare confessions without charge of souls, doe it wholly or principally for loue of almes or reward: so it were against charitye, to thinck the like of good Curats. Thirdly, none in England, who may haue charge of souls, could vndertake that burden for loue of tithes or reuenew, because there he can expect none. And

out of all which hath been sayd and proued in this Chapter, it will easily appeare, that if anye Catholicks in England be not willing to haue such Confessors as loue them more, and binde themselves to farr more for their loue, then others doe, they are not so desirous of their own good, and assuredness to be holpen in what need soeuer, as in wisdom and in loue to themselves they ough to be, and as they would be, if it were in matter of their temporal state, or temporal life. For who would not haue a good corporal Physitian, or Aduocat, who would binde himself to assist him? And if anye should not loue more such a Confessor, as loueth him farr more, then an other, and vndertaketh the greatest bond of

loue that can be in this world, he should shew himself to be very vngratefull, and would be ashamed to doe the like to anye kinde of freind, in anye other matter whatsoeuer.

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## FIFTEENTH CHAPTER.

*That it is better to confesse to ones proper Priest, then to an other, because he is a more noble officer or minister of the Sacrament of Pennance.*

1. **T**HE twelfth proof, that of it self it is better to confesse to ones proper Priest, who hath charge of their souls, then to others, I take from the greater excellencie of the office, and this I proue: first, because Confessors with charge of souls were immediatly instituted by Christ Ioan. 20. & here

he sayth to his Apostles, *Take the holy Ghost, whose sinns you shall remitt, they shall be remitted: which power with charge of souls, doth remaine in Bishops their successors.* For as S. Thomas sayth 3. parte q. 67. art. 2. *Bishops succeed to the Apostles.* Sotus 4. d. 21. q. 1. art. 4. *By Gods law, Bishops succeed the Apostles, and the same he hath* Bishops properly succeed the Apostles.  
 lib. 10. de Iure q. 1. art. 4. Bel-  
 larmin. lib. 1. de Clericis c. 13.  
*Bishops, properly succeed the Apostles.* And cap. 14. *All Fathers doe constantly teach, that Bishops succeed the Apostles.* And  
 lib. 2. de Confirmatione c. 22.  
*Bishops doe simply and absolutely succeed the Apostles.* The same  
 sayth Stapleton controu. 6. q.  
 3. art. 3. *Nether doth anye Catholick deny, that Bishops succeed the Apostles in their*

power and authoritie of forgiving sinns, by Christs own institution. But the difficultie may be of other inferior Priests, who, vnder Bishops, haue charge of souls, as Curats haue, whether the office of such were immediatly instituted by Christ, or no. But the office of Curats may be considered two wayes, ether as an office separately taken by it self, or as a parte of Episcopall office and authoritie, not including that, which was extraordinarie in the Apostles, and necessarye for the beginning or founding of Christs Church, as the spirit of the 70. Seniors was but a parte of the spirit of Moyse. And if the office or authoritie of Curats be thus considered, it is immediatly of diuine institu-

Office  
of Cu-  
rats cō-  
sidered  
two  
wayes.

tion as Episcopall authoritye is, and as the spirit of the 70. Seniors was. For it is of the same nature, of which Episcopall authoritye, though not so great, as Episcopall authoritye is : as Episcopall authoritye is of the same nature of which Apostolicall authoritye was, though not so high, and as the authoritye of the 70. Seniors was of the same nature with the authoritye of Moyse. And if the office of Curats were but in this sorte immediatly instituted of Christ, it would appeare to be farr nobler, then is theirs, who heare confessions without charge of souls. For the office of those, was neuer instituted immediatly by Christ, either separatly by it self, or in a whole, whose parte thereof it is, but is of a different nature.

Office  
of Cu-  
rats cō-  
sidered  
two  
wayes.

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because Christ, neuer instituted an office to forgiue sinns without charge of souls.

2. But indeed it is more probable, that the office of Curats was it self instituted immediatly by Christ, or by the Apostles at his command. First, because (as Suarez confesseth tom 3. de relig. l. 1. c. 17. n. 25. and it is euident) *The institution of Curats is necessarye to the good gouernment of the Church, and saluation of souls.* And Christ, either instituted, or commanded to be instituted, all, that is necessarye to the good gouernment of the Church and saluation of souls. For Gods workes are perfect, and euen in naturall things, he giueth all that is necessarye to their well being. Secondly, because Christ, besides the Apostles,

The  
office of  
Curats,  
neces-  
sa-ye  
to the  
Church

instituted 72. Disciples Luc.  
 10. and gaue them authoritye  
 to preach, as he did to the  
 Apostles, and because authori-  
 tye to preach without authori-  
 tie to administer necessarie sa-  
 craments att least, ( as the sa-  
 crament of Pennance is) were  
 imperfect, therefor ether him-  
 self gaue or appointed his  
 Apostles to giue them authori-  
 tye to administer that sacra-  
 ment. And as S. Thomas sayeth  
 3. q. 67. art. 2. *Christ gaue to the  
 Apostles the office of baptizing,  
 but to be exercised by others, and*  
 by whom rather, then by the  
 72. Disciples? Besides, Sotus <sup>Bishops  
and Cu-  
rats suc-  
ceed</sup>  
 lib. 10. de Iure q. 3. art. 1. sayeth: <sup>the A-  
postles  
and 72.</sup>  
 Byshops and Parish Priests  
 succed the Apostles and 72. Disci-  
 ples Can. in nouo d. 6. <sup>pls.</sup>  
 And Bellarmin. lib. 11. de Cle-  
 ricis c. 14. *All Fathers constantly*

*teach, that Bishops succeed the*  
*Apostles, and Priests the 72. Dis-*  
*ciples.* And if any Priests succeed  
 the 72. Disciples, surely Parish  
 Priests, such as haue charge  
 of souls. Thirdly, because the  
 Apostles Ephes. 4. sayth, that  
 Christ gaue separatly to his  
 Church, *Apostles, Prophets,*  
*Euangelists, Pastors*, where, by  
*Pastors*, he vnderstandeth such  
 as are not Byshops, for Byshops  
 he vnderstandeth vnder the  
 name of Apostles, to whome  
 they succeed. And though  
 some by *Pastors* vnderstand  
*Byshops*, yett they include allso  
 such Priests, as vnder Bishops,  
 haue charge of souls, as is to be  
 seen in Estius vpon that place.  
 And the same Apostle, Acts 20.  
 calling to him the presbyters  
 or elders of the Church, of  
 Ephese sayeth indifferently to

them all , that *the holye Ghost* had put them to gouerne the Church of God ; Where that by *Presbyters* , he includeth not onely Byshops, but also such Priests, as haue care of souls, appeareth, both because the word *Presbyter* , was in the Apostles time common to all such, as is euident, and there is no conuincing reason to proue, that the Apostle there restrained the common vse of that word, as also because S. Thomas 2. 2. q. 184. art. 6. sayeth, that S. Paul there *comprehendit virosque*, and the same sayth Bellarmin 1. 1. de Pontif. c. 8. And Stapleton vpon that place: *Paul here affirmeth, that the Presbyters of Ephesus were made ouerseers of Gods flock, because the office of ouerseers belongeth as much to a Parish Priest, as*

to a Bishop of many cittyes. Moreouer, here is sayd, that there were manye Presbyters in the Church of Ephesus, and yett there neuer were manye \* Bishops in one Church. Wherefore here vnder that name, were allso, included some Presbyters, who were no Bishops. I add allso. that S. Thomas 2.2. q. 184. art. 6. expoundeth those wordes, *opitulationes & gubernationes* 1. Corinth. 12. of Archdeacons, and Curats, which Estius vpon that place, sayth, is the common exposition of the Latins. Fourthly I proue the immediate diuine institution of such Priests, as haue charge of souls, out of the Councel of Trent. sess. 23. Can. 6. *If anye shall say that in the Church, there is not a Hierarchie instituted by Gods appointment,*

\* Cornelius  
in Eusebio 1.6.  
S Chrysost. in  
Socrate 1.6 c. 12

*which consisteth of Bishops, Priests,  
 and ministers, be he anathema.*  
 And Estius in 1. Corinth. 12. v.  
 27. sayeth: *The Ecclesiasticall  
 Hierarchie properly consisteth of  
 Bishops, Priests, and Deacons.*  
 And seeing *Hierarchie* consi-  
 steth formally in power to go-  
 uerne, or in Principalitye, as is  
 euident by the word itself, the  
 Councel must needs meane,  
 that by Gods institution, some  
 Priests who are not Byshops, are  
 gouernors in his Church. And  
 if anye, surely such as haue  
 charge of souls. Fiftly I proue  
 it out of the profession of the  
 Church in the consecration of  
 Priests, where thus she profes-  
 seth: *when God had appointed  
 Byshops to gouerne people, he chose  
 men of inferior order, and of second  
 degree, for to help their societie  
 and worke.* And she addeth,  
 that the like was done in the



wilderneſs, by giuing 70. elders  
 to Moyses, and in the Synagog,  
 by instituting Priests, and after  
 that addeth allſo: *By this prouidence, to the Apostles of thy Sonne,*  
*thou haſt adioyned preachers of*  
*faith, as companions, by whome*  
*they haue filled the world with hap-*  
*pye preachings.* Wherefore o Lord,  
 we beſeech thee, add to our weakneſſ  
 theſe helpers, who by how much  
 we are the frayer, by ſo much the  
 more we need them. Let them be  
 providēt cooperators of oure order,  
 lett shine in them the forme of all  
 iuſtice, that being to giue good ac-  
 count of the diſpenſation commit-  
 ted to them, they may obtain the  
 reward of euerlaſting happineſſ.  
 In which words, the Church  
 profeſſeth, that ſuch Priests, as  
 are to giue account of the diſ-  
 penſation committed to them  
 (as thoſe are, who haue charge  
 of ſoules) are by Gods institu-

tion, cooperators of Byshops, as the 70. elders were to Moy-  
 ses, and Priests in the Synagog,  
 were to the high Priest. I add  
 also, that the iurisdiction of  
 Byshops and of Priests, is diffe-  
 rent iure diuino. For thus Bel-  
 larmin. lib. 1. de Clericis c. 14.  
*The Catholick Church acknowled-  
 geth and teacheth, that Episcopa-  
 cye is greater iure diuino, then  
 Priest hood, both in order and iu-  
 risdiction, which supposeth,  
 that Priestly iurisdiction, is in-  
 stituted iure diuino, and in  
 whome, if not in Curats? And  
 the same Bellarmin. præfat. lib.  
 de Clericis sayeth: The Church  
 is distinguished by Christ, into  
 three orders, among which he  
 putteth Curats. So that Curats  
 are by Christs order in the  
 Church.*

3. Secondly, I proue, that Curats,  
of their

prime  
institu-  
tion  
mini-  
ster all  
priestly  
sacra-  
ments,  
but o-  
thers  
not.

a Curate is a more noble officer and minister of the sacrament of Pennance, then another who hath not charge of souls; because he is instituted not onely to minister the sacrament of Pennance, but allso all other sacraments which Priests can minister: whereas such as haue no charge of souls, be instituted onely to minister the sacrament of Pennance and the Eucharist, as is to be seen in Catholick Countryes, and if they haue leaue to minister other Sacraments, that is onely in heathen and heretick countryes, and for want of Curats. But he is a more noble minister of the sacrament of Pennance, who of his prime institution, is to minister all sacraments which Priests can minister, then such, as of their pri-

me institution, can minister onely two sacraments.

4. Thirdly because Curats, and such as haue charge of souls, haue not onely power and authoritye to minister sacraments, but allso to rule and gouerne people, as Pastors doe sheep, and therefor Curats are termed by S. Thomas (as we shall see hereafter) *lesser Princes, and inferior Prelats of the Church*, ad are a parte of the Ecclesiasticall Hierarchie or Principallitie, and Bellarmin. l. i. de Pōtif. c. 8. sayth: *we grant, that it agreeth to Bishops and Priests, to feed and gouerne the Church.* Whereas such, as haue no charge of souls, haue no authoritye to gouern them, but as they voluntarily minister sacraments to them, so theise voluntarily receaue sa-

Curats  
haue  
true iurisdiction  
ouer  
their  
flock,  
not others.

craments of them, and voluntarily doe what they aduise them. Wherefor there is no true obedience, or merit of obedience to them, because they haue no true superioritye or power to command. But in doing what Curats command, there is true obedience, and merit thereof, and likewise true disobedience and demerit thereof in not doing what they command, because they haue true superioritye and authoritye to command their flock. And doubtless, he is a more noble minister of the sacrament of Pennance, who hath not onely power to minister sacraments, but also iurisdiction and power to rule and gouerne them, to whome he ministreth the sacrament of Pennance, then he, who hath no

Curats  
are the  
Principals,  
others  
but Co-  
adiu-  
tors.

iurisdiction and power to rule  
 and gouerne them to whome  
 he ministreth the sacrament of  
 pennance. I add also, that  
 Curats haue authoritye in  
 themselues to minister sacra-  
 ments, but who haue no charge  
 of souls, are but Delegats, and  
 haue onely the vse of authori-  
 ty, which is in another. And  
 also, that theise are but Coad-  
 iutors of the others. And a  
 Coadiutor is inferior to the  
 Principall.

See S.  
 Tho-  
 mas 2.  
 2.q.187  
 art. 1.

Rodri-  
 guez  
 1.q.59.  
 art. 2. &  
 to 3.q.  
 31. art. 4.

5. Fourthly I proue that  
 Curats are more noble officers  
 and ministers of sacraments,  
 by authorities. For as the Glos-  
 se Luc. 10. sayth : *Byshops are  
 like to the Apostles ; inferior  
 Priests, to witt Curats, are like  
 to the 72. Disciples.* And Gene-  
 rally the Fathers teach, that as  
 Byshops succeed the Apostles,

so Priests who haue charge of  
souls, succeed the 72. Disciples  
as Concil-Neocesar. Can. 3.  
Damasc. Epist. 3. Anaclet. Epist.  
2. Augustin. in Psalm. 44. Leo  
Epist. 83. Idorus lib. 2. de di-  
uin. offic. Beda inc. 10. Lucæ.  
And S. Thomas 3. part. q. 67.  
art. 1. sayeth: *To baptize, belon-  
geth to lesser Princes of the Church,  
that is, to Priests, who hold the  
place of the 72. Disciples of Christ,  
as the Glosse sayth Luca 10. Sotus*  
*1. 9. de lure q. 4. art. 3. We must  
needs grant, that the office of Cu-  
rats hath the highest place of spiri-  
tuall functions. And 4. d. 18. q.*  
*1. art. 5. Curats of Parishes haue  
ordinarye power, not from Byshops  
but from Gods law. Ibid. q. 4. art.*  
*2. All those ( Pope, Byshops,  
Curats, ) are called ordinaries  
by Gods Law. For allbeit the Bys-  
hop giueth a Parochiall Church to*

Curats,  
lesser  
Princes  
of the  
Church  
succeed  
the 72.  
Disci-  
ples.



*this or that man: yet whosoever is  
 Parish Priest, is by Gods Law the  
 proper Priest, as albeit the chusing  
 of the Pope, belongeth to Cardi-  
 nalls, and the chusing of Bishops,  
 to Canons, yett they haue power  
 from Gods Law. For Christ him-  
 self, who chose the Apostles, to  
 whom Bishops succeed Can. Quo-  
 rum vices d. 68. chose also 72.  
 others helpers of them, to whome  
 Priests succeed Can. In nouo d. 6.  
 Azor. also tom. 1. l. 11. c. 24.  
 speaking of Curats, sayeth:  
 It cannot be denyed, that the state  
 of Bishops and Priests, was ordai-  
 ned by Christ our Lord, as sayth  
 Anacletus, and it is related Can. in  
 nouo d. 21. Bishops succeed to the  
 Apostles, Priests to the 72. Disci-  
 ples. And Suarez tom. 3. de re-  
 lig. lib. 1. c. 17. n. 25. Gerson ad-  
 deth, that the state and office of  
 Curats, is by Gods law, and*

*Christs institution, so as the Pope cannot take it out of the Church, as he cannot take away the state of Bishops, because Curats belong to the entire Hierarchicall order instituted by Christ. And this is probable, both by most ancient tradition, and because the institution of proper Curats, is necessarie to the good gouernment of the Church, and saluation of souls. And (as I sayd before) doubtless, Christ instituted all that is necessarye to the good gouernment of the Church and saluation of souls. Nether will it follow, that Curats are of mans institution, because sometime Vicars are putt in their place; for though Gods affirmatiue lawes doe binde allwayes, yet not for allwayes: and allso, because Apostolical Vicars, and Archpriests, are sometimes put in places of*

Curats  
necessa-  
rie to  
salua-  
tions of  
soules.

Byshops, and yet none deny, that Byshops are of Christs institution. Besides, Vicars, who are putt in place of Curats, haue charge of souls, which is all one for my purpose. Finally, S. Thomas 3. part. q. 67. art. 2. calleth Curats *lesser Princes of the Church*. And 22. q. 188. art. 4. *ordinarye Prelats of the Church*, and addeth, that *for one to preach by authoritye of Prelats or to doe other such things, passeth not the degree of a disciple or subiect*. Item. *Religious*, are instituted to preach and heare *Confessions*, not by their owne authoritye, but by the authoritye of superior and inferior Prelats, to whome that belongeth by office. And so they serue Prelats in such ministerie, which is proper to such a Religion. And S. Bonauenture lib. de Paupertate Christi p.

Regu-  
lars  
serue  
Curats.

422. *Religious men heelp Curats , not as Lords, not as hauing charge of souls , but as seruants in chari-tye. And surely , seruants , and such as worke by authoritye of others , are less noble officers, then those , whome they serue, and by whose auctoritye they worke.*

12. Mar-  
tij An.  
1624.

The  
end of  
Semi-  
naries  
more  
excel-  
lent  
therof  
Reli-  
gions.

6. And to all these authori-tyes I add, that lately the holyc Congregation de propaganda fide hath decreed , that *the end of Seminaries is more excellent, then the end of Religions because there is no sacrifice more gratefull to God , then the zeale of souls.* Which decree they made, ha-ving called before them all re-ligious orders , and without op-position of anye of them. And if the end of Seminaries be more excellent , surely allso the end of Curats , for whome  
princi-

principally, seminaries are instituted. And also, that the Council of Trent. sess. 24. c. 18. commanded, that all Bishops, who were able, should in their Dioceses found a seminarye for to bring vp Priests, who should take the charge of souls, which sheweth. that in the iudgement both of the sayd Congregation, and Council, Priests, who haue charge of souls, are more excellent officers, and more vsfull and needfull to the Church, then such are, who haue no charge of souls. I may add also, that not onely \* secular Diuines, but also regular diuines doe grant, that the state of Curats is perfecter, then the state of Religious. For thus Suarez to. 3. de Relig. l. 1. c. 21. n. 6. *If the state of religious and inferior Pre-*

\* Hen-  
r cus  
quod.  
lib. 12.  
q. 28.  
Maior  
4. d. 38.  
q. 7.  
Gerson  
tract. de

statu  
perfectionis.  
The  
state of  
Curats  
in it  
self perfecter  
then  
Religion.

*tats, be considered in themselves, the state of Prelats is more perfect. And this ( doubtless ) meant S. Austin, when he wrote epist. 148. There is nothing more happie before God, then the office of a Bishop, Priest, or Deacon, if it be exercised as our Lord commandeth. And S. Chrysostom, when he noted, that our Sauour, hauing asked S. Peter if he loued him more then others, bad him not enter into Religion, but to feed his sheep. And the Apostle, Philippens 1. chose rather to help souls, then to be in heauen with Christ, so much they esteemed pastorall care of souls.*

## SIXTEENTH CHAPTER.

*That it is better to confesse to a Priest, who hath charge of souls, then to one who hath not, because he is necessarie to the good gouernment of the Church, not others.*

I. **T**Hat Priests, who haue charge of souls, as Curats, are necessarye, to the good gouernment of the Church, is euident by what hath been sayd before, that they are immediately appointed by Christ, and by the profession of the Church, that they are such, as were the 70. elders in the wildernes, and as simple Priests were in the Synagog. Secondly because as in an armye, naturall reason teacheth vs, that not onely a Generall is necessarie, but allso Captains of troupes, and vnder



them, sergeants and Corporalls,  
 who command immediatly euery  
 particular soldier: so reason  
 will teach vs, in the Church,  
 which is like to an Armye, be-  
 side the Pope, who is Generall  
 and Byshops, who are Captaines  
 of seuerall Diocesess, there  
 should be vnder them, Curats,  
 who in euery parish should  
 immediatly command and go-  
 uerne euery particular Christiā.  
 And the same we see in euery  
 kingdome, where besides the  
 King, and Lieutenants of shires,  
 there are Constables, in euery  
 village. Thirdly, because Priests  
 who haue charge of souls, are of  
 the Ecclesiasticall Hierarchie  
 and who are of the Ecclesiasti-  
 call Hierarchie are necessarie  
 for the good gouernment of the  
 Church. For God and nature,  
 as they faile not in necessaryes,

so they abound not in superfluityes. Fourthly, because Suarez (as we saw aboue in the former Chapter) granteth, that *Curats are necessarie to the good gouernment of the Church, and saluation of souls.* Fifthly, because the Church in all ages, and in all places, where she could institute Priests with charge of souls, did institute them, and deuided Christian people, into distinct parishes, and lately the Councel of Trent commanded it to be done sess. 21. c. 4. sess 24. c. 13. Therefor she iudgeth such to be necessarie to her good gouernment, otherwise she would not so generally, and so continually haue practised it, and also command it. Whereby we see, that if any will hinder or dissuade the erectiō of Curats, or diuision of Catholicks into

Parishes, they doe against the generall, and continuall practise of the Church, and against her good gouernment, and the commandement of the Council of Trent. But that such Priests, as haue no charge of souls, are not necessary to the good gouernment of the Church, is euident, because such haue no authoritie at all to gouern, because such were not instituted by Christ, because the Church for manye ages, had no such, nor euer commanded such to be instituted or vsed. And sith euerye one seeth, of what importance the good gouernment of the Church is, euerye one may thereby see, of what greater importance it is to haue Priests with charge of souls, rather then to haue others.

## SEAVENTEENTH CHAP.

*That it is better to confesse, to a Priest hauing charge of souls, then to an other, proued by the comparison of the speciall motiues to confesse to others.*

1. **H**itherto we haue spoken of the spirituall motiues to confesse to Priests, who haue charge of the souls of their Penitents, rather then to others, which (as we haue seen) are very manye, and also weightye; now we will see the spirituall motiues, which may be pretended, that it is better to confesse to others. And I will omitt all temporall motiues thereto, because they are vnfit and vnworthy to be mentioned, when there is question or deliberation which kinde of Confessors

are the best for the glorie of God, and spirituall good of Penitents. The first spirituall motive, to goe to what approued Confessor one will, may be, that such libertie doth in manye Penitents, help to make entire confessions more then would be, if they did euer confess to him, who hath charge of their souls, by reason of their bashfulness, or some other human weakness. True it is, that libertye to confess to what approued Confessor one will helpeth manye to make entire confessions, more then restraint to one approued for the by the Church; but doth it not hinder as many to haue true contrition, and absolute purpose to amend what they doe confess? And seing contritiō is far more necessarie, and a more principall parte of

First  
motive.

Contritiō and  
amendment of  
life, of more  
importance,  
then  
Confession.

the sacrament of penance, the  
 Confession is, (because contri-  
 tion may saue one without Cō-  
 fession, when a Priest cannot be  
 had, but Confession without  
 contrition, will doe no good) if  
 restraint to confess to such as  
 haue charge of our souls, help  
 more to contritiō, and resolute  
 purpose of amendment of life,  
 then libertye of confessing to  
 what Priest one will, doth, it  
 must needs be better, because it  
 more helpeth to the more prin-  
 cipall parte of the sacrament,  
 which is contrition, and allso  
 more to the end of the sacra-  
 ment, which is forgiueness of  
 sinns, and amendment of life,  
 and a true Penitent will more  
 regard that, which more hel-  
 peth him to the more necessarie  
 part of the sacrament of Pen-  
 nance, which is contrition, and

allso to the end of the sacrament, which is forgiueness of sinns, and amendment of his life, then that, which helpeth him more to the lesse necessarie parte of this sacrament, which is entire confession of his sinns.

Second  
motiue. 2. An other motiue to leaue the Confessor, who hath charge of souls, and to cōfess to others, may be, that thereby the sacrament of Pennance, is more frequented thē otherwise it would be: but notwithstanding this, we should rather seeke, what helpeth to receiue this sacrament better, then what helpeth to receiue it oftner. Because to receiue it better, though seldomer, profiteth much, whereas to receiue it oftner, but not better, profiteth little. And (as we haue shewed) confessing to ones proper Priest, who hath



charge of souls, helpeth much to confess better, then liberty to confess to what Priest one will, doth.

3. A third motiue may be, that diuers sorts of Confessors, who haue not charge of the souls of their Penitents, can commonly giue greater Indulgences, then such as haue charge of souls, cā giue. To this I answer, that this motiue hath little place in England, where all Priests can giue sufficient Indulgence. Secondly, that (as Bellarmin lib. i. de Indulgēt. cap. ii. well monisheth, after S. Thomas ) *Regular discipline must not be broken or relaxed for gayning of Indulgences.* And if not regular discipline, much less Ecclesiasticall discipline, which is of more importance, then regular discipline, as the Church is of more importance,

Third  
motiue.

then any regular order. Thirdly, that sith absolution from sinne, is of farr greater importance, the Indulgence, because, that is, forgiueness of the sinne it self, this, but a relaxation from some tēporall payne, after sinne is absolued, we should rather looke, what Priest can giue vs the most assured absolution frō sinne, then who can giue vs the greatest Indulgence, which will auaille vs nothing, if our sinne be not assuredly absolued. Besides, by confessing to one appointed to vs by the Church, we both merit and satisfie more; then by confessing to one chosen by our selues (as is before shewed) and thereby more encrease grace in our souls, and our glorie in heauen, which is more to be esteemed, then relaxation of temporall payne. And

Sotus 4. d. 21. q. 2. a. 1. sayeth. *of it self, it is much better to satisfy by his own works, then to gain Indulgences.* And ibid. *Incomparably better, is the least increase of merit and grace, then to be freed from the greatest paine in Purgatorie.* Incomparably I say better to be with greater merit and grace in Purgatorie twenty yeares, then with less, to be there but one day, yea to flye to heauen without all Purgatorie. Which words are wor-  
 thie to be considered. Moreover the valor or effect of Indulgences is not certain, vnless the causes of granting them be  
 \* iust and proportionable, because the Pope, is not Lord of the treasure of the Church, but onely dispenser thereof, and which is a iust and proportionable cause, *onely God* (as Nauar. sayth tract. de Indulg. no-

Increas of merit, better far then Indulgence.

Notable words of Sotus.

\* Nauar. de Indulgent. notab. 15 Sotus 4. d. 21. q. 2. art. 2. Bellar.

min. l. i.  
de In-  
dulg. c.  
12.

Sotus  
4. d. 20.  
q. i. ar. 3  
Pœnitē-  
tia qua  
modo in  
usu sūt,  
non tam  
pœniten-  
tia, quā  
pœnitē-  
tiarum  
ludibria  
sunt.

tab. 15. n. 8. ) knoweth. And he  
addeth ibidem n. 17. *That too  
large Indulgences giue occasion to  
people to thinck, that more is got-  
ten by them, then is gotten indeed,  
and causeth more neglect of repen-  
tance, then ought to be. And num.  
18. That the Pope may erre, in  
thinking this or that cause to be  
iust. And notab. ii. n. 23. That it  
is most profitable, and most saif, to  
enioyne and accept pennance to be  
done in this life, and that it is not  
the part of a frind to enioyne small  
pennances. And notab. 5. n. 44.  
It is imperfection to seek Indul-  
gences, for after them to serue  
Christ coldly, and to vse less wari-  
ness and remedie to auoid sinns,  
and to roote out vices, which I feare  
this our age doth too much. And  
notab. 21. n. 2. approueth the  
opinion of Caietan, who sayth,  
that who will gett Indulgences,*

must haue a minde to doe as  
 great pennance himself, as  
 would suffice for to satisfie for  
 his sinns. And this, saith † Bel-  
 larmin is profitable and pious.  
*by which (sayth Nauar.) the hon-  
 nor of Indulgences is conserued,  
 the mouth of raylers against them  
 stopped, and Christians stirred up  
 to doe worthy fructs of pennance.*  
 And notab. 31. n. 44. According  
 to the opinion of Diuines and Ca-  
 nonists, we must not for Indulgēces,  
 forbear to doe acts of Pennance.  
 And finally notabl. 17. he fea-  
 reth that it is too true, which the  
 Glosse sayth. That few gett Indul-  
 gēces. Thus this pious, and most  
 learned Canonist, which I wish  
 them to consider well, who for  
 to gett greater Indulgences,  
 would leaue their proper  
 Priest, and confeso to others.  
 I add allso, that Regular supe-

See  
 Nauar.  
 notab.  
 9. n. 12.  
 Sotus 4.  
 d. 21. q.  
 2. art. 2.  
 † l. 1. de  
 Indul-  
 gent. c.  
 13.

For In-  
 dulgē-  
 ces We  
 must  
 not for-  
 beare  
 to doe  
 acts of  
 Pennā<sup>ce</sup>

Regu-  
 lars, for

no mo-  
tiues,  
will  
permitt  
theirs  
to con-  
fess to  
others.

Onely  
necessi-  
tie mo-  
ued the  
Church

riors, nether for more making  
of entire confessions, nor ofte-  
ner frequenting the sacrament  
of pennance, nor for gaining of  
greater Indulgenees, nor for  
anye other motiue whatsoeuer,  
will permitt their subiects, out  
of case of necessitye, to confess  
to others, then to such as they  
appoint. which clearly she-  
weth, that they esteem more  
confession made to proper  
Priests, then all other spirituall  
commodities, which can come  
by confessing to others. And  
moreouer I adde, that no grea-  
ter good, but onely the too  
great multitude of penitents,  
and the insufficiencie of pro-  
per Priests in diuers places, mo-  
ued the Church to condescend  
to people for to leaue their pro-  
per Priests, and to confess to  
others, as is euident by the te-

stimonie of S. Thomas, and  
 others \* before cited. And if \* <sup>Supra</sup>  
 not greater spirituall good, but <sup>cap. 5.</sup>  
 onely necessitie by reason of  
 too great multitude of Peni-  
 tents, or insufficiencye of some  
 proper Priests, moued the  
 Church to grant libertie to cō-  
 fess to other Priests, good chil-  
 dren of the Church, who will  
 follow her aduise, should not  
 vpon pretense of greater spiri-  
 tuall good, but onely vpon the  
 sayd necessitie, make vse of  
 that libertie, which she vpon  
 that necessitie, was forced to  
 grant, and if that necessitie had  
 not been, would neuer haue  
 granted. I say allso that it is a di-  
 uine precept, *doe fruits worthye*  
*of pennance* Luke 3. And to doe  
 fruits worthye of pennance, in-  
 cludeth (as \* Bellarmin † well  
 sayth and proueth out of holye

† See  
 Grego-  
 rie ho-  
 mil. 20.  
 in Euāg.  
 S. Tho-  
 mas in  
 Luc. 3.  
 \* l. 4. de  
 pœnit.  
 c. 8.



Fathers) to make satisfaction to God, and as he affirmeth: *They cannot be well called fruits worthy of penance, unless indeed they suffice to recompense the iniurye, if not inequalitye of quantitye, yet inequalitye of proportion, and according to the acceptance of him, who was wronged:* And also that Indulgences doe not exempt vs from fullfilling this diuine precept.

Indul-  
gences  
are not  
satisfa-  
ctions,  
nor  
exempt  
from  
doing  
fruits of  
pennā-  
ce.

† Lib. 1.  
de Pœ-  
nitent.  
c. 17.  
See him  
ib. l. 4.  
c. 8.

And likewise, that not Indulgences, but the Penitents satisfaction, is a part of the sacramēt of Penance, without which *the sacrament of Penance (as the* me Bellarmin † sayth) *is lame and imperfect, which lameness or imperfection, Indulgences doe not supplie, because they are no parte att all of the sacrament. Nether is it likeliye, that Christ, in granting Indulgences to his Church, meant thereby*

to make his sacramēt lame and imperfect, or to exempt penitents from fullfilling his diuine precept, of doing worthy fruits of pennance, which (as Nauar. sayd) is the doctrine of diuines and of Canonists. Finally, I say with Bellarmin. l. i. de Indulgentiis c. 12. *That prudent Christians doe so take Indulgēces, as withall they endeavour to bring fruities worthie of pennance, and to satisfye God for their sinnes.* Which prudent aduise who wel consider, wil not for vncertain gayning of greater Indulgēce, leess the certain gaining of greater merit in confessing to their proper Priest: especiall, seeing merit (as truly sayd Sotus) is incomparably more to be esteemed, then Indulgence, though the gaining of this were certain.

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*THE CONCLVSION  
to the Reader.*

- G**Entle Reader, out of all which hath been sayd in this Treatise, I gather these importants points which I much commend to thy memorye and consideration.
- I. First, that a sufficient Confessor with pastorall charge of souls, is more to the glorye of God, to the good of the Church, and to the spirituall profit of souls, then is a sufficient Confessor, who hath
- II. no such charge of souls. Secondly, that what good Priest seeketh the greater glorie of God; the greater good of the Church, and the greater spirituall profit of souls, will more desire to be a Confessor with:

charge of the souls of those whose Confessions he heareth, then to be confessor without such charge if conueniently he may be. Thirdly, that what Penitent seeketh the greater glorie of God, the greater good of the Church, and the greater spirituall profit of his soul, will vse rather a sufficient Confessor, who hath charge of his soul, then a sufficient Confessor who hath no such charge of his soul if conueniently hee may. Fourthly, that if any should hinder or dehort from the making of Confessors with charge of souls, or counsel Penitents to goe to others, rather then to such, he should hinder and dehort from that, which is to the greater glorie of God, greater good of the Church, and greater spirituall profit of

III.

IV.

souls which none can doe who  
 seek the glorie of God , the  
 good of the Church , and pro-  
 fit of soules. Which ( I assure my  
 self ) al good Priests in England  
 doe really and hartily seek:  
 and therefore I hope , that all  
 such , will take this my coun-  
 sel of being confessors with  
 charge of soules, in good parte;  
 and w<sup>ill</sup> if they can conuenient-  
 ly , follow it. Which if they  
 doe , I shall hope of the spee-  
 dier conuersion of our poore  
 Countrie , in which are ma-  
 nye good sheep , but *sine pasto-*  
*ribus* without pastors; and be-  
 cause they are among woolues,  
 need Pastors more , then in  
 Catholick Countrys , and  
 need all spirituall help which  
 may be had both by Confes-  
 sors with charge of soules , or  
 without such charge , as Peni-

tents in Catholick Countryes haue. For my intention is not to depriue them of Confessors without charge of souls, or of anye spirituall good, that can be gotten by such, but to afford them both kindes of Confessors, as Penitents in Catholick Countryes, and in Ireland, and in Holland haue also, and to procure them all the spirituall good and help, which may be reaped by both such Confessors.

F I N I S.